THE MISSIONARY

HERALD

AT HOME AND ABROAD

OCTOBER 1938

American Board Year Book for 1939

OUT IN OCTOBER

Big Brother and Little Sister, two fledglings in the Birds' Nest, Madura, India, smile at you from the Year Book cover with its tints of cream and *cafe au lait.*

Condensed biographies of the Board's *officers* are the new features of this year's book and the biographies of the Board's *missionaries* contain additional data that expands them. The *Prayer Calendar* has also been altered.

FLASHES of the events of the past year; main outlines of the history of the Board and of each mission; explanations of the organization of the Board, its objects, its finances, are followed by lists of its schools, colleges, hospitals, social service centers, union institutions, a line to each, with founder, date of founding, present enrollment or number of treatments.

There are many more pages of varied information than have been listed above. A handy book of reference for every friend of the Board and a charming gift for Christmas.

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Foreword

As we write, war clouds hang heavy over the entire world, but plans for the great International Missionary Council in India in December are going forward in the sublime faith that now is the "accepted time" for the meeting.

So in this issue we major in Madras and South India.

Who's Who in This Issue

The names not mentioned in this Foreword will be found in the Directory of Boards on the inside of the back cover of the magazine.

Mr. Hess is a professor on the staff of the American College, Madura, India. Carleton Lee, graduate of Talladega College and of Chicago Theological Seminary, with an M.A. from the University of Chicago is Negro representative on the Interracial Youth Cabinet in Hawaii. Mr. Hertz has recently returned to his position as pastor-at-large of the Sioux Indian churches. Mr. Lorbeer is Manager of the High School and of the Training School in Pasumalai, India. Mr. Salvi is an Indian Christian now studying at Andover-Newton Theological School, Newton Centre, Mass. Mrs. Raymond G. Clapp (Janet Clapp) is Field Secretary of Schauffler College, Cleveland, Ohio; her husband is on the faculty. Mrs. Helsley is Chairman of the Spiritual Life Committee of the Congregational Christian Women of Michigan.

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Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.

Canadian and Foreign Subscriptions $1.61 per year or in clubs $1.36.

Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald
At Home and Abroad

Representing the Home and Foreign Boards of the
Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXIV **OCTOBER, 1938** **No. 10**

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OUR COVER

This is the trunk road to Madras from Ramnad, South India. The "Mountain of the Holy Beacon" is at the left; Pasumalai Hill in the distance at the right.

These people are *all* Harijans, or Outcastes, going to their work as coolies in the rice fields.

The man leaning on the rod at the right uses the rod to get up into the tree to draw toddy.

© Klein & Peyerl

At Madras, in a land of temples and palms, a world conference of Christian Churchmen

Madras and Missions

An Editorial

For statements on the great world conference of churches to be held December 12–30 at Madras, India (not Hangchow, China), we refer you to John R. Mott's article in the July number of the *International Review of Missions**; to Hugh Vernon White's article in the current *Christendom;* and to what Dr. Goodsell and Miss Seabury (delegates to Madras) have to say in this issue of the HERALD.

Madras will not be only a love feast within the Church Ecumenical, an Exhibit A in the spirit of World Christian Unity. Among other things will it work out some practical problems in mission administration. Madras may well mean the remaking of the Protestant churches of the world in their great coöperative missionary movement.

•

That representatives of the "Younger" churches from the "mission fields" will be brought forward at Madras goes without saying. That they will spontaneously, vigorously, take the lead in their relations with the West is not so clear. Many of them will reveal an Oriental reluctance to speak out. Most of them will be feeling poor in those resources that command attention. Some of them will have inhibitions born of a certain rampant nationalism in their home lands, and so will hardly feel able to push international coöperation as much as they would like.

Moreover, if they do really express themselves at Madras it is not certain that they will reveal a much needed sense of mission to the churches of the West as well as to those of their own countries. They may simply continue to press for more freedom from Western dominance in their own fields, more definite control of our missionary funds and forces, more of a place perhaps in the administration of our mission boards themselves.

•

On the other hand, the Christian nationals at Madras may do more to bring us all together than any of us dream at present. Full of the Spirit of God some of them will come to America after the Council. Inspired by a new sense of world unity in Christ; and full of the Evangel of Jesus, they will have it in their power to give the American churches new and stimulating interpretations, and stir not a few of us with a new enthusiasm for our own church work. We need them for our everyday thinking and living right here in America. They will do us good.

But what effect will their coming have upon our missionary work overseas? They will commend Missions, of course, through their words and personalities. That they will give a general Macedonian Call to "come over and help" is also easily prophesied. But will they be prepared to go further? Will they come to us with definite propositions to undertake with them certain specific tasks that cannot be done without us?

•

Rightly or wrongly, the average American supporter of Missions gives his money AND himself when he feels a personal responsibility for some special task, when he is supporting work being done by Americans and when the spending of his money is under the eye of Americans.

Giving men and money for other nationalities to use in a far-off land is big and generous and quite Christian. It is an ideal many of us cherish. Yet in reality does it not tend to dry up the sources so far as the rank and file of our Church membership is concerned?

And the more American missionaries we have overseas the more interest our people take in the work, and the more money they give.

One of the best ways to stifle missionary giving here is to withdraw our American missionaries. One of the surest ways of increasing interest is to give us distinctive tasks.

As realists we have to admit that there is some truth in such statements though we would prefer it otherwise.

•

Perhaps Madras will mean something of this nature to our American missionary enterprise. At least a beginning may be made. The "Younger" churches may come to realize there how indispensable they are to the maintenance of our missionary spirit here, and their emissaries may be authorized to propose new and specific projects for us to perform in this coöperative Christian movement. Is this too much to hope for?

With so much to be done in those countries and with native forces so comparatively weak, surely many "fields" could be opened to us *if the "Younger" churches once set themselves to this task of soliciting and securing more and better help from America.* If so, Madras will mark a new epoch in Missions for us.

*Order of the International Missionary Council, 156 Fifth Avenue, New York.

What I Would Like To See Happen at Madras

By Fred Field Goodsell

THE first thing I would like to see happen at Madras must happen before delegates arrive at Madras. I would describe it as preoccupation on the part of every delegate with the main purpose of the meeting.

There is a difference between knowing what the purpose is and being preoccupied with it. Preoccupation is the result of giving imagination command so that one instinctively turns to the work or object in hand and broods over it. I like to think of a habit which Dr. Charles E. Jefferson is said to have followed. Oftentimes before a sermon or an important address he would ask himself: "Now be quiet and think hard; what ought to be said about *this* subject at *this* time?"

Friends who are concerned with the Madras Meeting, both those who go and those who lay store by what happens there, should think and pray deeply and steadily after some such fashion as this: "What ought to happen at Madras and as the result of the Madras Meeting? What will make the Madras Meeting really significant? What is God's purpose for this meeting?" Consecrated preoccupation is one thing needed.

Another thing which I would like to see happen at Madras is the opening of a new era in Christian fellowship. There is less to be *done* at Madras than to be *experienced.*

Fellowship is a matter of experience, it is reality, truth, love, permeating corporate life. It is far more than intellectual agreement, it may even be accompanied by intellectual disagreements. It is far more than the satisfaction of curiosity, it may even be oblivious to superficial differences.

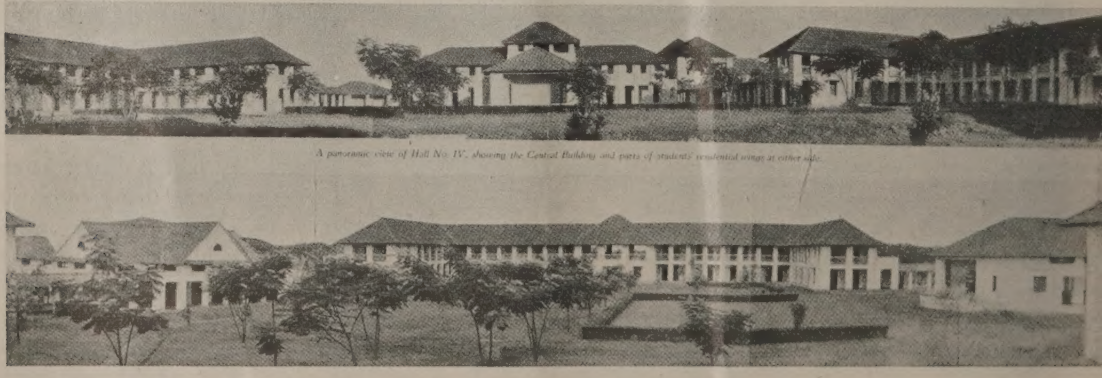
Fellowship is marked by three things: *awareness* of God's presence and power, *appreciation* of the great possibilities that lie within each individual and nation that commits his way to Christ, and *decision* to let nothing break the bonds which begin to grow as people work together for the same great purpose—the bringing of the Kingdom of God into the hearts of men.

A third thing I should like to see happen at Madras is a fresh discovery of the will of God for our times and for the modern missionary movement. The ecumenical movement of our day owes its origin and a great deal of its power to t missionary movement. Madras w probably furnish a unique oppo tunity to see further into the hea of this movement and to sense possibilities as well as its perils.

A thoughtful friend of mi somewhat detached from the ma stream of the ecumenical moveme pondered the meaning of the O ford, Edinburgh, and Madras co ferences and then wrote to me this strain:

"The missionary movement the last two centuries is finding fulfilment in this new developme —the Church in all the worl There is power in this, power to l every church and the churches every country out of provincialis and selfishness and to help Christi people in all the world sense the common fellowship across all bou daries, geographical and racial. Th new vision can bring new life a new vigor to the Christian forces all the world, perhaps the Chur will become equal to its task in t modern world."

At Madras may God give t Church of Christ new vision a new power for its world mission.



A panoramic view of Hall No. IV, showing the Central Building and parts of students' residential wings at either side.

Some of the plant of the Madras Christian College at Tambaram where the International Missionary Council convenes in December

Madras, Christmas 1938

By Ruth Isabel Seabury

On Christmas Day, 1938, the message of the angels, "Peace on earth, good will to men," will be broadcast from Madras, India, in "all the languages of Christendom." The birth of Jesus, often called by historians the central fact in history, will be made known again as good news—news that can draw together, as can nothing else, people from the ends of the earth. They may be listening to the message at magnificent console radios in city drawing rooms in America, or gathering as whole villages around a little amateur-created set before a mud-walled thatched cottage in India; yet they are one in their response to that message.

The world-wide broadcast of this international message, old yet intensely modern, will come from the third of the great world conferences of Christians. For 450 delegates, representing some 50 nations, will be at the climax of their meeting, which opens December 13th on the beautiful new campus of Madras Christian College in the suburban community of Tambaram.

•

Since 1908 there have been conferences held at intervals of about ten years, except for the period of the World War, yet this one, if our highest hopes are fulfilled, will be different. In the others, even in that at Jerusalem in 1928, the white western delegates have always been in a heavy majority, with here and there a sprinkling of representatives from the so-called mission fields. In 1908 the Oriental representatives and those from South America and Africa were called "native Christians." At Jerusalem this word was discarded in favor of "younger churches," and the attitude implied in those words was maintained throughout the conference, in keeping with Protestant missionary tradition.

Madras marks in that respect a great change. The United States and Canada will be represented by some 45 of us, the British Isles by about 17; Denmark, France, Finland, New Zealand, Norway, Switzerland by 2 each; Germany by 6; Australia by 5; the Netherlands and Sweden by 3 each; Belgium, Italy, and Latvia by one each. In other words the churches of the "old" West will have less than 100 in all. On the other hand, the Chinese delegation consists of approximately 60, in which only 10 missionaries are included, all the rest being Chinese. Japan is sending 35, including 7 missionaries; and Korea 20, with 4 missionaries. The Latin-American representation numbers 27, representing 8 countries and including 7 missionaries.

There are similar delegations from the Near East, the Philippine Islands, the Pacific Islands, Siam; and—perhaps most interesting of all because the newest—Africa, which for the first time is well enough organized to elect delegates representative of the Bantu people to a conference of world Christians. Africa's 32 will include in proportion more missionaries, naturally, but she makes a real forward step by sending at least 15 negro Africans.

•

The previous world missionary conferences have included only the so-called Protestant groups but it is hoped that there will be representatives at Madras from the Russian Orthodox Church and the Greek Orthodox Church in addition to the delegates mentioned above. To make certain that the Madras conference will build on the experience of the conferences at Oxford and Edinburgh on Life and Work and on Faith and Order, there will be fraternal representatives from those meetings as well as a group representing international movements of the Christian Church rather than churches: for example, the Student Christian Federation, the world Y.M.C.A. and Y.W.C.A. Besides the delegates there will be certain coopted experts, a group of religious editors and a group of specialists—philosophers, psychologists, leaders in rural work, economic experts, from various racial and national background, called for their practical help.

THE FORTY-FIVE FROM NORTH AMERICA

For those of us who come from America much interest centers in the variety of our own group. It is selected not for denominational connection but rather for its interdenominational mind, its sense of the church universal and ecumenical, and its coöperative spirit. Most members of the delegation have more than one interdenominational responsibility or connection. Practically all are under sixty; several are under thirty-five; seven are women.

Our Congregational-Christian churches, which for a long time have stood for the widest possible coöperation with other denominations, will share in the experience; not as a unit, for no denomination or Board as such sends delegates, but five of the American delegates are members of our fellowship, and seven of our missionaries are to be there, representing the churches of their respective fields. The delegate list includes from America: Dr. Fred Field Goodsell, Executive Vice-President of the American Board; Dr. Douglas Horton, formerly pastor of the Federated Church of Hyde Park, Illinois, and, since

This picture of the "Madras Christian College" in the Tambaram suburb of Madras, India, is not as clear as we would like, but it will serve to show how the International Missionary Council will be housed during its great world conference December 12–30, 1938. We are indebted to the Baptist Foreign Board, New York, for the print from which our cut was made

Beloit, the new General Secretary of our denomination; Mrs. Hilda Ives, from the faculty of Andover-Newton Theological Seminary but representing the Associated Commissions for the Development of the Rural Church in New England; Dr. Russell Henry Stafford, pastor of Old South Church and Chairman of the Prudential Committee of the American Board; and the writer of this article. The following missionaries are so far reported as on their fields' groups: J. Kingsley Birge, Henry H. Riggs, and Lutfy Levonian of the Near East; Mrs. Alice Browne Frame of China; Frank Laubach of the Philippines; and, coopted for leadership, Edgar H. Brookes of Adams, Africa, and James Dexter Taylor of Johannesburg.

WHAT IS THE PURPOSE OF THE MEETING?

What accomplishment do we expect after all the money has been spent to gather this group in India for a period of eighteen days of fellowship? Will it be just another conference? And is it a repetition of Oxford and Edinburgh, regarding which the layman in the church in America is for the most part pretty well confused?

These are some of the questions asked of those of us who are privileged enough to be going. And the answer, I think, can be put in brief terms: Madras represents another step, perhaps even a first step, in the fulfilment of the promise of fellowship and coöperation achieved at Oxford and Edinburgh in 1937.

There a group of ecclesiastics talked out their difficulties and differences, and together, in a fine spirit, made plans for a future of greater coöperation. But they were after all to a large extent an ecclesiastical body, and they represented for the most part the Nordic white churches.

In Madras a representative body, not so much ecclesiastical officials as church members, lay as well as ministerial, gathers to take some of the necessary steps toward realizing that coöperation in meeting the needs and in facing the hungers of this tragically suffering world.

The theme of the meeting gives, I think, the real answer: "The Church at the Heart of the World Christian Community."

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It was, I think, T. Z. Koo who a few years ago, speaking to a little group of Christian leaders, said: "If Jesus were walking the streets of the world in the flesh today, I think He would speak to us not of kingdom but of community. He would say not 'Build the Kingdom of God,' but 'Build the community of God.' It is your business to do that." This seems to be in the mind of many others of our leaders.

What keeps this world from being the community of God? Can we discover the barriers that keep us from realizing the common interests, common joys, common tasks, common burdens that make a community out of anarchy? And what is the responsibility of the Christian for breaking the barriers and building the foundations of community?

Just as our fathers pioneering in America set in the center of each little settlement, on a high spot where it could be seen, a church building with its spire pointing toward the sky, to symbolize the fact that the hearts and minds of the community were centered upon God and His work, so today in the building of the Community of God the church must be at the heart of it all. It must provide the driving power and the urge toward a new community life.

CHURCH MUST SEE ITS OWN FAILURES

Now it is, to say the least, courageous and possibly even foolhardy for a group of 450 people, coming out of communism, fascism, capitalism, democracy, conflict, war, greed, and all the diverse points of view and shades of thought represented in their lands to meet in any hopeful, optimistic, and confident way for such a purpose as that. How could we build a Kingdom of God in a world like this?

I suppose if any one of the delegates were pinned down to give an answer to that question, he would be likely to say: "Well, at least we'd better start, and within the Church as the body of Christ today."

Two thousand years ago, nearly, One came saying: "Seek ye first the Kingdom of God, and all these other things shall be added unto you"; giving as a recipe for happiness the business of making peace rather than the business of making material possessions; expressing the law of life in terms of love for God and one's fellow men. The great host of people who today, theoretically at least, call themselves His followers need surely to look with considerable heart-searching and deep anguish at their world which has come so little way on the journey toward the thing he stood for and stands for today. We have not made peace on the earth. We have not been as salt to savor by His spirit the world of men.

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A visitor to the Foreign Missions Conference of North America held in Toronto last January was impressed by the fact that the whole spirit of the meeting seemed to be a "conviction of sin"—a realization that the chief barrier to building the Kingdom might be found within the Church itself in its disunity, in its insistence upon unessentials, in its social conservatism and its philosophical dogmatism. Christians have begun to understand that the way of Jesus means a way of concern for all mankind—for his sin and his suffering, his sorrow and his selfishness.

That must be the spirit of Madras. In wonderful fellowship, but

with a sense of having failed Christ, and with our new conception of the "*community* of God," we must move steadily forward with forward steps, not to settle our different views or arrive at unanimity of opinion, but to make Christ truly known to the world.

IT SHOULD INSPIRE AND HELP OUR OWN CHURCHES

The meeting should be of great interest to the churches of America, for it represents a new phase in our thinking.

In the first place, it stands squarely for democracy in Christianity. The American delegation, for instance, is asked to come not merely as a sending body, organized to send out of abundance missionaries to the rest of the world, but instead as from one of the great *mission fields*, of the world; that they should come ready to share with Christians from other lands their problems, needs and unfulfilled hopes, their sins; not merely to look objectively and with a sense of paternal beneficence upon the problems of other lands. We must present for the common concern of the whole church of Christ America's unfinished battles; must learn what God has helped other groups to discover, to solve the problems of race, social injustice, the unreached majority in a secular society.

Secondly, as we have already indicated, the white delegates will be of far less importance numerically than in previous conferences. That fact offers all sorts of possibilities. The Christians who come from other races and cultures than our own ought to be more completely expressive than they have ever been before, and ready to contribute out of their abundance of life and thought and experience with no sense of inferiority.

Just so far as possible, it will be the effort of the conference to remove the sense of dependence which comes from the fact that to a large extent the churches of the Orient will come from much greater poverty than the churches of the Occident and are still dependent financially for a great deal of help upon the western churches.

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In the third place, it has been hinted by many leaders that it will be a good thing if at Madras we can check off some of the words that have in themselves created inferiority. At Jerusalem we lost the word "native"; at Madras we can perhaps lose the words "younger" and "older," and "sending" and "receiving." Christ is not ours to give or to withhold. He is as much the Savior of the East as of the West, and perhaps they are qualified to understand Him better than we, and to help us see Him.

Moreover, it is folly for us to pose as "older" in India where are the great churches of the St. Thomas Christians, older than anything we can claim. When the first missionary of the Church of Rome, Francis Xavier, went to India in 1542, he found the Cross already firmly in the soil of India,

and a little group of Christian churches organized there.

Would it be too much to hope that we might lose even national lines as well as denominational and racial; that we might feel no solidarity within our delegations from one land or another, but find those lines abolished in favor of common interests and congenial points of view? Will the mystic who comes from America perhaps find himself more at home with the mystic of India or of the Philippines than with the man of his own land or denomination whose big emphasis is upon the practical or the institutional? Might the educator from England find himself drawn with a closer bond of sympathy and understanding to the educator of India or China, enough to lose even his sense of nationality?

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One need not labor the point, but it might well be that in the fellowship we hope to achieve in Madras even this might be possible. Already we notice a *cultural* unity of spirit which does exactly that, as scientists are united across all lines, and possibly artists also. How about the artisans of that beloved community for which we long and for which we work?

At the request of the Foreign Missions Conference of North America, and with the full coöperation of the Federal Council and many of the denominational leaders, certain delegates from Madras have been invited to return to their homes in other lands by way of America, while some are to come explicitly for the purpose of sharing the experience of the conference with the people of our churches.

It is hoped that during the period of the conference itself many Christian groups in America will be discussing the very same issues. Many Americans are all ready to be inspired, warmed, fed, and helped by such messages as can come out of the fellowship of the meeting itself. They may be able to pick up the conclusions of that meeting and go further with them.

Will it be just another conference? No one can answer that. That is yet to be determined. It shouldn't be. It has all the makings of a real landmark in church history, but it depends entirely on the spirit of leaders and delegates. It ought not to start from scratch, as if there had never been conferences before it, digging up and rediscussing all the problems that mitigate against coöperation. It ought to build instead upon Edinburgh, Jerusalem, Oxford, and Utrecht, as well as the many ecumenical conferences of the ancient church.

The Bishop of Dornakal, South India's outstanding leader

It ought to lay aside the differences that divide us and see only the one Christ, the Savior of mankind, hear His words and accept His cross. It ought to glory in differences, be thankful for all that men have discovered within and without the Christian church about God and life and the Way of the Master. It ought to insist, not upon conformity and unity, but upon loving fellowship with all its diversity.

It ought, in thanksgiving and contrition but with new hope, to hear the very voice of Christ: "I ask not only for these alone but for all the rest who may believe on me through their words, that they may all be one."

Spiritual descendants of the first Christian group in India: the Syrian (or St. Thomas) Christians. These were students at the American College, Madura

Calm or Storm?

By James M. Hess

A NATION has been born—a great nation conceived in peace and dedicated to the democratic ideals of justice, fraternity and equality. The sabre rattling bombast of strutting dictators and the resounding clash of arms in Europe and in China have obscured India's birth into the commonwealth of nations.

Indeed, India came into nationhood without ostentation—unheralded. Her birth was not the result of opposing revolutionary ideologies with their attendant brutality but rather the result of that divine strength that comes through non violence and that willingness to hearken to the sublime wisdom of soul force. India came cherishing peace, not the sword.

Her wonderful heritage of 5000 years of civilization is her gift to the great democracies of the world, who alone among nations today can best understand her. India has heartily accepted and adapted a parliamentary form of government, the gift of the paramount power, Great Britain, for it not only meets her needs but more closely approximates the genius of Vedic culture.

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The elections of February, 1937, by overwhelming majorities, gave to the National Congress Party legislative control of seven* of the eleven provinces making up British India.** Now, for years, the Congress Party has been in opposition to the British Raj and most of its leaders, as political offenders, have served time in gaol.

But when, by popular vote, seven of the eleven provinces indicated their preference for Congress legislators, Their Excellencies, the Governors of these provinces, by the terms of the "New Government of India Act of 1935" were under the necessity of calling upon the leader of the National Congress Party in each of the seven provinces to form a government.

This was done, but it was not until July, 1937, after many conferences with Mr. Gandhi, that the leaders returned to their respective provinces to form a cabinet of ten ministers together with ten Parliamentary Secretaries and to assume the responsibilities of government.

HOW AFFECT MISSIONS

With the new Government distinctly Indian, and recalling Mr. Gandhi's frequent use of the word "proselytizing" as well as his insistence on Hindu solidarity, very naturally the question arises—what are apt to be the repercussions on mission activity, if any?

Ordinary wisdom makes it absurd for one to say categorically that no change will eventuate, equally unwise is it for one to dare prophesy that changes will be made and what their nature will be. Here, unquestionably, are seven (now eight) strong provincial governments, intensely nationalistic in outlook and clothed by mandate of the voters with plenary power—what might they not do?

However, let it be remembered that generally the Indian is a most kindly, lovable person possessed of a highly developed sense of justice and given to an idealism very difficult for the pragmatic Occidental to either understand or appreciate—and thank God it is so, for it is this very sense of justice and this very idealism that make for hope.

Too many Congressites owe their education, their spiritual idealism, aye even their start in life to some devoted missionary or missionaries. They know that the missionary's service is selfless and motivated only by a desire to share the richer experiences of life with those about him.

Generally speaking there does not seem to be, at the present moment, any disposition on the part of the several provincial governments to render impossible, or even more difficult, the work of Christian Missions.

It is true that in the Bombay Presidency, an educational order curtailed work in the Criminal Tribes Settlement by restricting certain forms of activity if government aid were to continue, but in the Madras Presidency Mission work pursues the even tenor of its way.

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The fact is, the Congress provincial legislators have been giving themselves to social legislation that every missionary has urged and fought for for many decades. It is a series of magnificent achievements, this first year of Congress government—for the money lender, the curse of India, has been curbed, prohibition has been introduced, the compulsory primary education bill implemented, the agriculturist aided, the law against child marriage given teeth and other much needed social legislation written into law.

Why should legislators interested in lifting from the strained backs of the Indian people the very burdens the missionary for years has sought to lift now turn and rend him?

Perhaps to the pragmatical mind the more specious argument is that the rights of six million Christians cannot be denied even by a major-

*The North West Frontier Province since July, 1937, has voted into power a Congress Government. This Province is the eighth.

**Roughly two-fifths of the territory of the great Indian peninsula, containing three-fifths of the population of the country, is British India while three-fifths of the territory and two-fifths of the population of the country are still under native princes who recognize the suzerainty of Great Britain. The government of the former is essentially democratic while that of the latter is still largely autocratic.

ity. It is very difficult to conceive of the Indian in the rôle of a harsh legislator when ameliorative work for his own people is being done.

The Premier of the Madras Presidency, the Hon. C. Rajagopalachariar, when asked by a missionary whether he contemplated any change in the present system of religious instruction in mission controlled schools, replied that "education divorced from religion was unthinkable."

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The reply, it is true, permits of several interpretations but the spirit behind the remark and his knowledge of the missionary to whom he was speaking inevitably leads to the conviction that at present he has no interest in legislation that might entail hardship for mission institutions receiving government aid. (In passing it should be said that for many years all mission educational institutions have received monetary aid from government based on actual annual expenditures.)

Another Parliamentary Secretary when questioned by the writer, assured him that at least in the field of higher education fear of change was groundless. Voluntarily carrying his point further he suggested that the Christian group in India, although a minority, after all were tax payers and had their rights quite as much as the majority group.

For years it has been the privilege of any student, either in a mission high school or college, whose family did not wish him to attend scripture classes, to withdraw. Indeed in most Christian Colleges at the beginning of each academic year the President calls attention to the fact that there is such an ordinance and amplifies it with the announcement that any student who for reasons of conscience cannot sit in scripture classes, may be excused from attendance on presentation of a letter from either parent or guardian. This educational enactment is of years' standing but the American College in Madura does not have one case on record to show that the terms of the ordinance have been invoked by a student. On the other hand, Scripture classes seem to be regarded with a great deal of pleasure. Hundreds of students in the past have testified to the lasting benefit of the classes in giving them a new vision of the place of religion in the life of man and to the solution of problems that plagued their waking hours.

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It will be recalled that in 1921 a bill was tabled in the Madras Legislative Assembly forbidding any religious instruction in schools or institutions accepting government aid. When it came to vote the bill was defeated 65 to 8. Of course times have changed and great impetus has been given to the National Movement but among the elders of the Congress Government today there seems to be a feeling that to make education Godless by removing all religious thought is to do irreparable injury to the aims and purposes of the Congress Party.

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In any consideration of the place of religion in India, and India is still incorrigibly religious, it should be borne in mind that Mr. Gandhi is without question the most potent religious influence among Indians. He endeavors to give a religious bias to all national movements as they are launched and it stands to reason that he is not apt to do aught that would make Godless the greatest influence in all India—education.

It is true that he speaks much of proselytizing, using it especially with reference to a Hindu becoming a Christian, but even he admits that intellectual assent to another religion can by no stretch of the imagination be termed proselytizing.

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Mr. Rajagopalachariar, Premier of Madras, is the closest of Mr. Gandhi's friends and followers and one whose opinion is greatly valued by Mahatmaji. Therefore, knowing the Premier, as so many missionaries do, they cannot believe that he will bring to pass any onerous legislation, working harm to Christian Missions in the Presidency.

Since the Congress government came into being last year the schools of the Madura Mission Sangam and the American College have been visited by many of its Ministers and Parliamentary Secretaries. In fact, naught but the illness of the Premier prevented his presence at the fifty-sixth anniversary of the American College.

Each visit has carried with it a happy augury, for the words spoken both in public and in private were so sincere and appreciative of what Congregational Christian Missions are trying to do that one is forced to take them at their word and believe that at least for the present or until there arise those "who knew not Joseph" the work of the American Board in the Madras Presidency will not be hampered.

Visit St. Christopher's

Our next two pages are devoted to one of our "union" institutions in Madras. We regret that we have no pictures to illustrate still another school there in which our Congregational-Christian Fellowship is vitally interested: St. Christopher's Training College. This supplies high grade women teachers for the schools of South India.

It adds Science to the Arts—and Religion

The Women'
College o

Founded in 1915 because the "need of an educated womanhood was increasingly realized" this interdenominational and international institution in India has proved itself many times over "a wonderful example of interracial friendship." It has behind it twelve mission boards, six of them British and six American, including our own Congregational-Christian foreign missionary society. Since 1923, also, Mount Holyoke College has made an annual grant to its "sister college," Miss Edith M. Coon, Mount Holyoke, B.A. 1913, M.A. 1916 and Litt.D. 1930, being Vice-President of the College.

The Women's Christian College of Madras is a part of the University of Madras. It prepares its students through the courses prescribed by that government institution and its successful students receive the University degree.

The Chapel, which is one of the most beautiful modern buildings in all India, is the heart of the spiritual life so unusually strong in this College

Many of the delegates t the big Church meetin at Madras, especially th married couples, will b housed in the city, in th hostel of the Women Christian College. The will enjoy a beautifu refreshing garden

hristian
ladras

The motto "Lighted to Lighten" has proven itself absolutely true in these twenty years which have seen the graduates of the College penetrate every section of India, from the Punjab to Ceylon and from Bombay to Calcutta. Hundreds of them have brought the light, educationally, socially, medically and religiously, to the shadowed lives of their Indian sisters. About 80 per cent come from Christian homes. Many of the others learn to love the Master.

The girls make an enviable record in scholarship. More than 50 per cent enter the teaching profession

They learn domestic arts and pass them and their spirit along to the underprivileged in the "cheries" or slums of Madras

They match the men in science. Not a few qualify later as doctors

Mother India's grievous wounds will be healed by her own daughters

Young Indian women are on the march

The Fall Church Program

By Frederick L. Fagley

"AUTUMN," said Phillips Brooks, "is the Springtime of the town." The young people are returning to the schools, the merchant is getting his Fall Opening, the business manager is launching his autumn campaign.

Autumn is just springtime for the church. After the summer letdown in activity and the scattering of the membership for vacations long and short, there should be a gathering of forces early in the fall for a fresh start.

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It is well that there should be a definite date scheduled for this "fresh start," when it will be understood that week-end excursions will be declared off and all will come to the church to greet their friends and to renew their vows and to take counsel regarding the objectives for the coming church year.

September marks the real beginning of the year's work in most churches. During the months of summer, many things have happened in the lives of the congregation and it is important that the fellowship should be aware of what has taken place.

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It is also important that the great tasks and concerns of the church should be brought freshly to the people. It is these responsible for the work of the church who are aware of the vast unmet, pressing calling ought to them. Individual interest in individuals will never be surpassed.

A call may be signed by many officials or prominent persons but has little to commend it, but the friendly call which is the expression of a genuine desire to know folk, to share their concerns and to take them into our circles of fellowship, will always be welcome to the church member, and will ultimately be the most helpful in building up a strong, faithful congregation.

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The church has a "marginal" constituency—those who are just inside the margin, the people who have been recently received into the membership but have not yet been assimilated into the fellowship and work of the church; members of the church who, though still living in the community, have become actually absentees; people who have associated themselves with one of the social organizations of the church, or have children in the church school. These "marginal" people should be sought out especially.

MEMBERSHIP NOT AN END IN ITSELF

In all the phases of a modern program of evangelism—guidance for parents, instruction for children and young people, inspiring them to personal commitment—the pastor, the church committee and the church school must make it crystal clear that church membership is not an end in itself. The object of the whole program for youth as well as for adults is not simply to secure members for the church, but to train for effective living.

Joining the church is neither the end nor the beginning, but simply marks a stage in the growth of interest and the assumption of responsibility and should be considered as a natural and normal development of every individual who is seeking to know how to live a good life.

Not only the work of Christian education in preparing children and youth for active participation in the Christian enterprise but the task of recruiting adults and building them into the body of the church must go on. From generation to generation the training of children and the calling of adults to the Christian life is the work of the church.

The worship of the church has for its purpose the developing within the group of a sense of spiritual unity, one with the other and with the spirit of God. This is not easy for any group to learn.

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There must be instruction in the public services of the church. The participation by the people themselves in the service must be definitely planned. The hearing of the word is necessary when people are spectators, but the doing of the word in worship and service is absolutely essential to growth in religion.

Back of the program of public worship there should be family and personal worship of God, for it stands attested by the testimony of the ages that group worship depends upon the way in which some of the individuals have been able to make their own personal contact with the spirit of God.

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There must be in the worshiping group not only the pastor and the church leaders who participate on the basis of their personal experience, but a considerable number of the group who have learned the way of effective prayer.

The training of individuals and families in worship is the first step towards the building of a worshiping congregation.

"God Hath Made of One Heart . . ."

By Carleton Lafayette Lee

"WHEN people say to me 'I just love Hawaiian music,' I tell them: 'If you go to church every Sunday you get plenty of it!' For the real Hawaiian music has a hymn-like quality which is due to the coming of missionaries from Boston to the Hawaiians in 1820. Before their coming native music was a chant of one or two tones. Christian hymns were their first contact with the diatonic scale. When they composed their own music they carried over the hymn-like quality which is still basic in music truly Hawaiian."

Thus it was that Abraham Akaka, native Hawaiian, spoke to hundreds of American Christians. He also paved the way for seven other persons, members of the Interracial Youth Cabinet, sponsored by the Committee on Pioneer Fields of the National Council of the Y.M.C.A., to interpret the national and racial groups from which they came.

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Eight young people of as many races constituted this "human rainbow." Each possessed talent. Each represented in his character some of the finer aspects of American ideals and Christian traditions. Living together for seven weeks in twice as many cities, their fellowship represented in embryo America's spiritual and cultural potentialities.

The nineteenth century was an era of missionary expansion. Missionary zeal coupled with the ideals of human slavery and ideals of human brotherhood sent Christians to all parts of the world. In 1820 missionaries from Boston landed on the Hawaiian Islands. In the 1860's they went into America's Southland to prepare four million freedmen for citizenship. Missionaries have ministered to the Mexicans. They have sought to share Christian truth with the American Indian. So it is that the Interracial Youth Cabinet represents the products of missionary influence.

WHO THEY ARE

Abraham Akaka is a native Hawaiian who is studying at the Illinois Wesleyan University under a scholarship provided by the Hawaiian Board of Missions. He sings a beautiful and soulful baritone, strums a guitar and plays the piano. Added to this is a sharp sense of humor. His great-grandfather became a Christian in 1820. After still work for a few years in Hawaii before returning to the "mainland" to complete his preparation for the Congregational ministry.

Sylvianne Li represents the third generation of Chinese born in Hawaii. Her grandfather was first a Taoist priest and later a Christian minister. Her father and mother are physicians who were educated in a missionary medical college in Canton. They migrated to Hawaii in the latter part of the nineteenth century. Seven persons in her immediate family are practicing physicians either in the islands or in China. Miss Li is herself a person of varied talents. She sings a lovely soprano and is a most powerful interpreter of native stories of many nations. In June she was graduated at Mt. Morris College in Illinois and will study this fall at Oberlin College. She, too, is a Congregationalist.

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Masako Tanaka became a member of the Japanese Congregational Church on the island of Maui after she had been a pupil in the Buddhist Sunday School. When she asked permission to enter the Christian church her Buddhist parents did not object. Three sisters have followed her. She was graduated with highest honors from William Jewell College in June. She will enter graduate school and study for a year before returning to Hawaii to teach. There is no conflict between her and her parents because of religion. She loves and respects their ideals. They help her financially and

Interracial Youth Cabinet of the Honolulu Y.M.C.A.—Front (left to right): Miss Masako Tanaka, Japanese; Mr. Roland Sundown, Seneca Indian; Mr. Juan Ortiz, Mexican; Miss Sylvianne Li, Chinese. Back (left to right): Mr. Lloyd R. Killam, Inter. Y.M.C.A.; Mr. Carleton L. Lee, Negro; Mr. Abraham Akaka, Hawaiian

otherwise in her work as a Christian. Her personality bespeaks the grace and charm of her Oriental heritage and a radiating Christianity.

Carleton L. Lee was the Negro representative in the group. The public schools of New York City and North Carolina are responsible for his elementary and secondary education. Talladega is his college, and the University of Chicago conferred the M.A. degree. Later he graduated from Chicago Theological Seminary with the B.D. degree. He played the piano and became the "solver of riddles" and the self-styled "prophet of doom."

But all the group were not Congregationalist. Juan Ortiz came across the border from Mexico when he was only five. He was graduated from McCook College in Nebraska. He is Associate Boy's Work Secretary in the Y.M.C.A. in McCook. He is a Catholic and contributed much to the group both as a player of a banjo-mandolin and as a singer. In his speech-making he combined brevity with social and religious insight.

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Roland Sundown, Seneca Indian, recalled that as a child he accompanied his mother to the Presbyterian mission church on the Reservation in New York State on Sunday mornings, and his father to the "Long House" on Sunday evenings. He left the Thomas Indian School after three years to go to Philips Academy. Then he went to Dartmouth. He drove "Pocahontas," his Chevrolet, from Concho, Oklahoma where he is a teacher in the Indian School. Besides bringing to the group a fine lyric tenor voice and a quiet but pervasive personality, he brought also a "percolating wit and humor."

Samuel Little came from the Navajo country in New Mexico and Arizona. He first saw a white person when he was eight. From him came colorful Indian legends and native chants. He is a senior in high school and expects to serve the Navajos as a Presbyterian missionary. Those who think that the American Indian is devoid of a sense of humor have not met Roland or Sam.

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Lloyd R. Killam was responsible for the group's coming into being. "When I returned from the Hawaiian Islands last fall where I have lived for twenty-five years as a Y.M.C.A. secretary, I was surprised to find that many of my relatives and friends and colleagues in the Y.M.C.A. were extremely prejudiced against people of other races, largely due to ignorance of these people. . . . The time has come for white Americans to treat members of the minority races as Americans and fellow Christians. . . . These young people are citizens. They are entitled to the same rights and privileges as other Americans. . . . " Thus the Missouri-born Executive Secretary of the Committee on Pioneer Fields of the National Y.M.C.A. explained his purpose to thousands of Americans in luncheon clubs, Y.M.C.A. staff meetings, over twenty radio stations in twelve cities in the United States and Canada. "My one desire is that my young daughter will be as cultured as Miss Li is. . . . I thought that it would be a good thing to spend my vacation introducing some of the more representative young people, Americans with enough color to be interesting, to my friends and colleagues. We are not using their talents primarily for entertainment, but to make it possible for us to lose our self-consciousness in meeting them."

The program can only be suggested. In formal and informal gatherings each person spoke appreciatively of his people as Americans and Christians. Usually a synthesis was suggested by the group singing one of the racial songs—an Indian song, a Negro spiritual, a song of Hawaii or of one of the other national groups represented.

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Americans who are contributors to those causes which have aided minorities should use sufficient imagination to break down the superficial barriers which obstruct democratic and Christian fellowship. Mexican, Chinese, Japanese, Negro, American white, American Indian, Hawaiian, are all Americans. They are heirs to America's richest heritage through missionary idealism at home and abroad. Can we live the faith we have taught?

My Resurrection Among the Indians

By Rudolf Hertz

Even Lazarus had been gone but four days when the Lord raised him from the dead, but I had spent two years among the white people, with a total absence of six years from Eagle Butte, when, on the first of August, I returned to my former work as superintendent of our Indian churches. This resurrection of mine has left me with surprisingly mixed feelings.

From one standpoint, it is like a novel by an author who picks up characters from a previous book of his some years after the happenings of his first story. All have aged, some have grown, some have remained unchanged, and some have actually shrunk; some, too, have died, and others have come to take their places.

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The ones hardest to recognize, I find, are the children who have become young folks, like Rebecca, whom I saw at a 4-H Achievement Day program just today. She was eleven when I left and is now seventeen, almost as tall as I. Even more unbelievable are the young folks who have become men and women—not that they have changed so much in looks, but because they have assumed responsibilities so foreign to them only a few years ago. June and Francis, violently in love five years ago while I was principal of Santee Normal Training School, now have two children!

Of course, I am saddened by the boy who married but a few years ago and is in jail because he has not been true to his wife. I rejoice with a couple whom I knew as students in Rapid City almost twenty years ago, for they are now in charge of one of our churches and have a fine family of five children. They asked me to baptize their last baby on a recent Sunday.

CHANGES

While generalizations are always dangerous, I must be guilty of a few to give a more complete picture of the changes during my absence.

This country along and west of the 100th meridian has always been threatened by droughts, and yet we used to raise fair crops. I well remember when people could buy a section of unbroken prairie land, put it into flax, and make enough profit off it to pay for the land. While there was always a good deal of poverty, we also had quite a few prosperous farmers and ranchers. All this has changed. The Cheyenne River Reservation, on which I live, consists of two organized counties, Dewey and Ziebach, besides one that is unorganized. Today, 80 per cent of the white people of Dewey County and 90 per cent of those in Ziebach County are on relief. The government is spending a total of $800,000 on the 3,200 Indians on the reservation. Without relief whites and Indians alike would starve to death. Our former goal of self-supporting Indian churches has become far more distant. We must solve the difficult problem of how anyone, Indian or white, can make a living in this drought stricken country, and, until we solve it, we must continue some form of relief.

PROGRESS

And yet, progress has been made in some directions. Much more English is being used, thus removing the language barrier between white and Indian neighbors. The majority of the children no longer have to attend a boarding school twenty to over a hundred miles away from home beginning with the first grade, because the federal government has erected nine attractive day schools on the reservations and plans several more. Some of the control of tribal affairs has been shifted from the hands of the Indian Service workers to the Indians themselves.

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I have been back too short a time to report many details, but I am sure that even Lazarus could not have been more cordially received than Mrs. Hertz and I were upon our return to the old home in Eagle Butte. With God's help and your backing, we are facing the future courageously. The Indian still needs an advocate; whites and Indians alike are hungry for goodwill, and both together must work out their salvation in this difficult part of the country. We must find ways of making a living, and, more important even than that, we must develop health, education, and character in the lives of people who are in danger of starving physically, mentally, socially, and spiritually.

Untouchability: A Disease of Fear

By Lloyd L. Lorbeer

THE disease of fear is world-wide. Many nations, many individuals have it and it is virulently contagious.

In India this disease of fear, which in Africa makes the Boer fear and degrade the Bantu, takes the form of Untouchability, even of Unapproachability. It spreads from caste people to outcastes, so that the latter divide themselves into various groups fighting for prestige.

Roughly, one-fifth of India's population, perhaps seventy million, are "Harijans," a term which Gandhi coined for the outcastes, meaning "God's people."

Where did this disease come from? Probably it was one of the progeny of war, bred of violence. Conquered people were out-casted: the conquerors' blood must be kept pure. Some caste people like to claim that it is the unclean habits of the Harijans which have caused their out-casting. The reverse is more likely true, mistreatment and the resulting poverty having destroyed self-respect and hope.

In the Madura District, which is a typical section of South India, the main Harijan groups are: Pallars, who work in the rice fields, won't touch beef, own a little land—about a third of them; Paraiyas, who are day coolies, who won't kill cattle but will eat beef, and will drink; Chakliyas, who are leather workers and scavengers, having to carry off dead animals, who drink and own no land; Koravars, who are a Criminal Tribe, being clever sneak thieves.

SYMPTOMS

Paul and John, two Harijan teachers, and I were cycling down a road when Paul alighted and walked with his bicycle.

"Why do you alight?" asked John.

"The Caste people would not like to have me ride here."

"You're silly! India is getting beyond that. I would not do it."

"Yes, but this is not your village and is mine. The people know me. My relatives work for them. I don't want to make trouble for my family."

A village street showing the type of houses occupied by the average Harijan, perhaps even better than the average home. Mud walls and thatched roof

"It is such an attitude that keeps us depressed. I won't kowtow to any."

"But you live in a town where the Caste people are more educated. Besides, your parents were Christians and you've got the virus somewhat out of your system. I'm a new convert. I'll learn. And I am glad that my children will be free of it."

Visiting a new District Board school I found three boys seated on the front steps.

"Why don't you go inside like the rest of the boys?"

"We are Pallar children."

"Teacher, bring your attendance register and visitors' book outside. If my little brothers can't come inside then I shall not," I said, and as I was a member of the District Educational Council the teacher was doubly embarrassed.

"I'll let them in, but the High-Caste people object."

"But the owner of the building promised that all might study. The Educational authorities will support you. You are a Pasumalai graduate. Be brave. Do what you know is right and God will help you."

"I will. Come in."

And I followed the Harijan boys into the school. Today about twenty of them study there without distinction. The Brahman teacher was beaten once by some rowdies, but he sticks to his resolve. Often he visits the Harijan boys in their homes and their parents have a high regard for him.

Cycling one noon, I ordered tea and doughnut-like cakes in a Brahman dining-room. As I ate two young men entered, sat on the floor, and were served rice and curry on banana leaves.

"Sir," I said, rising, "I've made a mistake, a great blunder. I thought you, like Gandhi, do not observe caste, but you've put these Pallar youth on the floor. I'll pay for this tea but I cannot eat here."

The Brahman proprietor was embarrassed and invited the two Pallars to sit at the table.

"Today is the first time that Harijans have sat thus in my Dining-Room," he said.

A few days before this the Tamil-speaking section of the Congress (Gandhi) Party had held their Provincial Conference with thousands of delegates representing twenty million people. Harijan members had moved the resolution: "All eating houses must serve people without caste distinction, otherwise their licenses shall be revoked."

But the caste delegates had amended the resolution by cutting out the last phrase. And the Harijans are beginning to lose confidence in the Congress leaders!

"They talk much but do little."

At another village the District Board sanctioned money for a well for the Harijans, but when they began to build it the high-caste people stopped them.

"Don't these high-caste people want you to have water? You work for them; it is to their advantage to have you strong and well."

"Their idea is not to deprive us of water," the Harijan leader answered me. "But things like wells, education, and temple entry are indications that we are coming forward. They want to keep us in our former place of serfdom."

A humble hut in which a family of six or seven people dwell. The mud wall and thatch roof can be built for about two or three dollars. Millions of Harijans in India live in as humble huts as this

A Harijan woman who had been in Ceylon for years came home to her village wearing the blouse she had been accustomed to in Ceylon. This was "putting on airs": the high-castes stripped off her blouse, tied her to a tree, and beat her severely. The Harijans of that village are forbidden to wear more clothes than their ancestors, to build larger houses, to enter the streets of the high-castes except to herd their cattle or do their menial work. The teacher told of two or three unmarried mothers, victims of high-caste lust. If such girls object they may be beaten, their families molested or refused work. One reason for early marriage is apparent.

"By the smell of drying beef I note you are Chakliyars. Do you own any land?" I asked at a small hamlet.

"Of course not."

"What is your work?"

"A little leather work, but mostly day coolie."

These people are Chakliars in a mountain village which explains the reason why they have more clothes than the people dwelling on the hot plains. Some of these people play musical instruments and are called by the high caste people to sing and dance in case of marriages or deaths. Their wages are often enough toddy to make them drunk

"What are your wages?"

"Whatever the landowners give, usually a little grain" (worth two or three cents).

"Do you have to go when the owner of the land calls you?"

"Certainly."

"What would happen if you refused?"

"He would beat us, give us no more work, perhaps burn down our houses. We don't refuse."

"Then you are slaves."

"Yes, slaves."

"Suppose no one calls you to work?"

"Then we starve."

"Do you drink?"

"Yes, it helps us to forget we are hungry."

The symptoms are widespread. Almost every high-caste village has the Harijan *cheri* nearby where live the scavengers, the coolies, those who do the hardest work and receive abuse, not thanks.

THE CURE?

Mahatma Gandhi is the Abraham Lincoln of the Anti-Untouchability Movement. He will take no privileges for himself which are not available to his Harijan brothers. He will not worship in temples which do not admit Harijan people. His faith is removing mountains.

But long before Gandhi's day were a few Hindu saints and hundreds of Christian missionaries, who, like their Master, drew no distinction between caste and outcaste groups. The Harijans a century ago seemed most needy of friends; they welcomed aid; they seemed most open to the Christ message. It was natural that the missionaries should go first to them, and the first Christian churches in India were largely built up by Harijan converts.

Yet Gandhiji rightly says that we should work mostly with the high-castes. I make it my policy in visiting villages to go to the high-castes, tell something of what Gandhiji is doing, of what Christ taught and how Christ helps us to know God. Then I go to the Harijan quarters, taking along a few caste people if possible.

The first mass movement toward Christianity was among the Telugus north of Madras.

"Christianity has made these Harijans sober, gentle, honest, and industrious," said the Telugus. "They love their wives instead of beating them. We are in equal need of salvation."

The Self-Respect Movement is especially aimed against the domination of the Dravidians by the five per cent of Brahmans, but it is against all caste.

The British influence is also strong for democracy and against caste domination, though race and color domination, another form of the same disease, creeps in too often. Still, the Government has always been helpful. Government officials are however, more and more Indian, at least 99 per cent Indian, which means 95 per cent high caste, many afflicted with this caste disease themselves.

The Muslims also are working for a cure. All honor to them for treating Harijan converts as equals. The military solidarity of Islam cows somewhat the caste people, and the Harijans who are seeking

The down-cast looks, the poor clothing and the cheap palmyrah fruit which this woman is selling to the man, indicate that these people are Harijans

first and foremost the removal of Untouchability are joining the Muslims in considerable numbers.

We had great hopes in the coming to power of the Congress Party. It is pledged to banish Untouchability. The original leaders were men who suffered for their convictions. But victory has brought a horde of selfish office-seekers into the Congress ranks and our hopes that the idealism of the pioneers would dominate the country are rapidly slipping.

Yet, progress during the last ten years makes us hopeful. The use of caste titles is rapidly disappearing. The cry of the orthodox, "Hinduism is in danger," is drowned by the retort of the progressives, "Hinduism that tolerates Untouchability is not worth saving."

Some high-caste Hindus are making a sincere effort to atone for the mistreatment of the Harijans; they have started the Harijan Seva Sangh and are conducting schools and boarding homes and providing scholarships and protection. Others are for political or selfish reasons trying to stem the movement of Harijans to the Muslim fold or the Christian Church and many feel that the opening of the temples of Travancore and Indore was prompted by fear of losing voting strength rather than by love of the Harijans.

"Now that the temples are being opened," said Gandhiji, "we must see that the Harijans find spiritual food when they enter."

But what *are* they finding? Idols whose mythology is often far from uplifting; priests of little education who exaggerate ceremonies and make no effort to teach; dividing lines of caste, if not drawn at the entrance, drawn within.

"God will re-enter our temples when we open not only our temples but our hearts to our Harijan brothers," again says Gandhiji.

The Pallars of Madura District are the strongest, most progressive group among the Harijans. Most of their leaders have studied in Christian boarding schools; forty are in Pasumalai schools today, paying most of their own fees.

The Muslims are courting them but they reply, "Yes, you will help us get rid of Untouchability and idolatry. We honor you for that. But we want more than that. We want education and non-violence and love."

Caste Hindus through the Harijan Seva Sangh are courting the Harijans to stay in the Hindu fold. But the Pallars are suspicious.

"Why has this interest come so late? We appreciate much you are doing for us and accept it with thanks. But we prefer those who will work with us. Your brotherliness more than your money we desire."

There is no question but what the Christian Church attracts them most.

"Christ is what we want," said a Pallar leader. "The question is, can we have Him and not be enmeshed in church politics and strange ceremonies, and even caste distinctions within the Church?"

"I'm becoming more and more convinced that the future of our people lies with Christians," said the President of the Pallar Association, who became a Christian as a boy in our boarding school; slipped into drinking and selfish living back in his village with no group support for his high decision; but who has stopped drinking, uses his money to help his people forward, and wishes to build a real Christian home.

Are we Christians big enough to banish the last vestige of caste, to stress the essentials, not the forms of the Church, to love all men, to go about as our Master did doing good as we dig and harvest and build? How eagerly the Pallars and all Harijans will be drawn to such a Church!

Accountability

By Warren H. Denison

THAT is the word that E. Stanley Jones says must come back into our vocabulary. He says that it will make youth ask, "What does God want to do with my life?"; it will make the laborer ask, "Am I putting God into my labors?"; it will make the business man ask, "Is God operative in the processes of my business?"; it will make the artist and musician ask, "Is this art for self's sake, for art's sake or for Christ's sake?"; it will make the minister ask, "Am I preaching for applause and approval?"; it will make all who have possessions ask, "Will the expenditures which I am about to make serve the interests of the Kingdom or not, and does the amount I have left represent selfish hoarding beyond my actual needs or does it represent the Kingdom in action?"

That brings us face to face with the central question of Christian Stewardship—whether God is at the center of one's life, and things, money and possessions on the circumference; or, whether money and things are at the center and God on the rim?

Covetousness is placing things at the center and God on the fringe; *Stewardship* is placing God at the center and things on the fringe.

By the way, when did you last hear a sermon on "Covetousness"? When one on "Stewardship"?

Account-ability—do you actually keep an *account* of your giving to distinctly Kingdom work? If you

do not and will do so a while, you will just be surprised how little you do actually give to Christian work, that is, the share or proportion of your income, the percentage of your receipts. If you are not keeping a strict record of the percentage you would better check up on yourself on that point. Try it for a year and see what you find out. Frequently some one quotes from Matt. 6:3 as an excuse for not keeping such an account, "Let not thy left hand know what thy right hand doeth." They omit the principal fact, that that applies to alms, charity and has no reference to giving to Kingdom work. The Church is not a charity institution and our giving to Christian work, either local church support or missionary work is not charity.

Will you try it a year and see if you give more than two per cent of your income to Christian work. That's our average, some more, some less, of course—yes, less than one-fifth of the per cent that has ever been recognized as the basic line of Christian giving for any person. As we are accountable, we ought at least to know what our giving is. Do you not think so? Something fine will come into your life when you establish that habit.

Secretarial Side Lights

The Pastor-at-large of the German Churches

GEORGE BATT grew up within five miles of the Rocky Mountains. From his sturdy German parents he early acquired the habit of hard physical labor. As a boy and young man he worked in the Colorado beet-fields, hired out as a farm-hand, held the job of foreman on a ranch and labored in the orchards. Through these experiences he came to understand his fellow men and also learned how to get on with them.

After completing a business course he went to Redfield, South Dakota for a space of seven years, entering the Academy in 1915 and graduating from the Seminary in 1922. Thanks to his business training he was able to earn much of his way by serving as secretary to the president of the college.

Mr. Batt's first church was at Laurel, Montana, where a shopmen's strike caused him no end of worry and trouble. Yet the church prospered so that it became necessary to enlarge the building at a cost of $10,000. In the fall of 1924 he moved to Loveland, Colorado, which was within twelve miles of his home town. Here he labored for nine happy years.

In the depths of the depression he went to Scottsbluff, Nebraska, for a two year pastorate, and then to Greeley, Colorado, which is the second strongest church in the German Conference. From this position he was called to be pastor-at-large in 1937.

•

Mr. Batt's territory is the sixteen states of the West, where our German churches have a membership of 24,000. As pastor-at-large he visits vacant churches and those which are too weak to support a minister, attends conferences and committee meetings without end, acts as a go-between for pastors and churches which are seeking a change and serves as an emissary of the Board of Home Missions at the "Missionfests" which the German churches hold in the fall of the year.

At his home in Greeley, Colorado, Mr. Batt takes much pride in his lawn, flowers and shrubs. Since accepting a travelling job home has become increasingly dear to him—as have his wife and his daughter, who is a senior in high school.

By way of recreation he enjoys nothing more than a trip into the mountains, where he has a summer cottage at Estes Park.

George Batt and his family at their mountain cottage in Estes Park, Colorado

"Dinabandhu"*

By Diwakar Shantwan Salvi

HERE is one of the most useful and recent books on India. The author has taken an imaginary character Dinabandhu—humble brother—and interpreted India through this young Indian brother to the people of the United States. The figure of an imaginary character is handled so well that the personality of the boy within his own country is very real and natural. The author has centered around this young boy the picture of India very vividly.

Introducing himself, Dinabandhu interprets to his readers the background history and geography of his country from the beginning of its civilization up to his own times.

There is a rapid survey of the period of history, beginning right from the entering of the Aryans into India some 4000 years ago. Then followed the period of several conquests, and then the invasions and establishments of the Moslem rule. During the period of the Moslem rule came in the Portuguese, Dutch, French and English for economic purposes which resulted in the supremacy of England which is still in existence today.

Here Dinabandhu explains how India is ruled today. Three-fifths of India is directly under British rule, and the rest is divided into about 600 so-called native states. India has two of the largest cities of the world with all the Western industrial influences and their problems, but the majority of the Indians live in the 700,000 villages. Most of the village people are farmers who toil in the fields all day. The women also work just as hard as the men both in the home and on the farm.

The British Indian relationship is one of the most vital problems of India today. The author has a very good and up-to-date knowledge of the situation and is very well acquainted with the ideas of our National leaders such as Mahatma Gandhi, Jawaharlal Nehru and others. She is a very sympathetic friend of India and yet stating both sides before her readers gives a very well balanced picture of the situation.

In discussing the religions and caste system of India, the book contains a very illuminating information on Hinduism, Buddhism, Mohammedanism, and Zoroastrianism. The beginning of Hinduism, its literature and influence of the past and present is very well discussed. Mohammedanism, being the next important religion, is also dealt with in all necessary details.

Christianity in India goes back to St. Thomas who died a martyr in India in 58 A.D. Though there was no definite progress of Christianity in India over a long period, yet there was the Syrian Church started in the Fourth Century which provided its influence even to this day.

The author believes that today the influence of Christianity is tremendous. Owing to this influence, there have arisen reform societies, in Hinduism and Mohammedanism. Christianity is superior to the other religions in its moral, social and religious aspects, and people of all religions in India are deeply attracted by it. There is a brief treatment of these reformed Hindu and Mohammedan societies and their leaders.

Christianity has helped India in bringing all human beings to one level, as there is no class or caste in Christianity. Through its schools, and colleges, it is bringing forth an educated generation. Through its hospitals, and social centers, it is helping to relieve the sufferings of the people, and through its evangelistic church, it brings new life in the people.

India is standing on her own feet. She is Indianizing her church. Missionaries in the past have established the churches with the Western ideas of worship. The Indian Christian leaders today are changing all the Western influences and making everything Indian. This does not mean that India does not want anything Western. It needs Western friends and missionaries, and in the last chapter of the book, Dinabandhu tells how India is carrying on, with the help of missionaries from the United States, its great task of presenting Christ and His teachings to his country.

The book concludes with a colorful map of India, index, appendix, and glossary of Indian terms which is of great value to those who are not well acquainted with the country. This makes it quite unnecessary to turn to a Dictionary or Atlas, which are not only cumbersome in themselves, but do not contain as up-to-date material as Dinabandhu.

It was quite unnecessary for the author to be apologetic for not spending more than three months in India before endeavoring to write the book, as the book itself shows years of study and research and an acquaintance with the present situations. She has caught the spirit of my country better than many who have lived there for years.

In the past few weeks, I have used the book in various conferences, and have found it to be a book of unusual value as a textbook for all ages.

*Dinabandhu, A Background Book on India, by Ruth Isabel Seabury. Friendship Press, N. Y. Cloth, $1.00; paper, 60 cents.

Two Mining Ca

In New Mexico miles are numerous but people scarce. In area it is the fourth state in the Union, while in population it is the fifth from the bottom of the list—with an average of three and a half inhabitants per square mile.

A surprising proportion of the people of New Mexico are found in the mining camps which intrude upon the vast stretches of dry and rocky land which comprise most of the state.

At Santa Rita open-cut mining is carried on

Mexicans build adobe huts on the rock-strewn hills

Some Hurley school boys line up to be "shot"

s in New Mexico

In the two neighboring copper towns of Hurley and Santa Rita the only Protestant ministry is carried on jointly by Harold E. Johnson and Peter Vos with the support of the Board of Home Missions. A fluctuating and transient population creates unusual problems. This is in a measure offset by the financial support given by the company which operates in both communities.

Harold E. Wright and Peter Vos care for the Santa Rita and Hurley churches coöperatively

Here's an impromptu home on the edge of Hurley

The Santa Rita church is small but trim

The patient burro still brings in fuel from the surrounding hills

City Life in America

By Janet N. Clapp

(These paragraphs are merely suggestive. It is hoped that they will be greatly expanded.)

CALL TO WORSHIP

Responsive Reading: Psalm 67, Psalm 48, Psalm 122.

Hymn: "Where Cross the Crowded Ways of Life."

*Scripture:**

The Ideal City. Isaiah 2:1-5.
The Real City. Isaiah 2:5; 4:2.
The City When God Has Had His Way. Isaiah 4:2-6.

Prayer:

O God, we praise thee for this our city in which we dwell. We thank thee for the minds of men which have made its commerce, its industry and its beauty possible.

For all that is sordid and debasing to character and health we ask thy forgiveness. Endue us with the sense of responsibility which may impel us to right wrong, to bring joy and light to dark and lonely lives and to insure glory to the coming days.

Bless the churches within our city. May we all together present a united front to the forces of evil. Give us the grace to bring friendship to the lonely, guidance to the perplexed and health to the sick. We would be co-workers with thee and with our Elder Brother who showed us the way. In His name we work and pray. Amen.

Hymn: "Forward Through the Ages."

Reading:

WHAT CHRIST SAID

I said, "Let me walk in the fields."
  He said, "No; walk in the town."
I said, "There are no flowers there."
  He said, "No flowers, but a crown."

I said, "But the skies are black,
  There is nothing but noise and din;"
And he wept as he sent me back;
  "There is more," he said, "there is sin."

I said, "But the air is thick,
  And fogs are veiling the sun."
He answered, "Yet souls are sick,
  And souls in the dark undone."

I said, "I shall miss the light,
  And friends will miss me, they say."
He answered, "Choose tonight
  If I am to miss you, or they."

I pleaded for time to be given.
  He said, "Is it hard to decide?
It will not seem hard in Heaven
  To have followed the steps of your Guide."

I cast one look at the fields,
  Then set my face to the town;
He said, "My child, do you yield?
  Will you leave the flowers for the crown?"

Then into his hand went mine;
  And into my heart came he;
And I walk in a light divine,
  The path I had feared to see.

—George MacDonald

*See George Adam Smith "Isaiah," Volume I; or Charles E. Jefferson: "The Cardinal Ideas of Isaiah," Chapter 3.

PRESENTATION

1. *The City as a Personality.*

Very many cities are a composite of various villages. For example, one neighborhood in Cleveland is predominantly Czechoslovakian. The people of the community are united on a common natural background. They speak the same language, eat the same food, have the same prejudices and the same feelings of being misunderstood by Americans of older stock. Community life, clubs and churches have a better chance in such a community than in apartment house districts, where no one knows his neighbors.

Harlem in New York, which was first Dutch, then Irish and then Jewish, is now Negro. In no other part of the world are there so many Negroes to the square mile. The fame of Harlem attracts the tourist as well as the Negro of talent and adventure from all over this country and the Carib Sea and even from Africa.

Not only do national and race likenesses create an integrating force which puts up barriers against the rest of the population, but a common occupation gives the "stamp of personality" to a community as the stockyards of Chicago, the steel mills of Cleveland or Pittsburgh, or the factory centers such as Waterbury, Connecticut or Detroit, Michigan. There are residential communities such as Shaker Heights of Cleveland, Brookline of Boston, or Greenwich Village of New York, which are like overgrown villages except that the population is selective.

In these cities have grown up churches which are like the rural church—a one man organization. There is a great work to be done—consolidating neighboring churches so that a staff of workers may be used, specialists who can minister to the diverse needs of the community. The trained and devoted leaders will recognize the assets and liabilities of the city. A staff coöperating together can save youngsters from lives of crime or, on higher social levels, from the pursuit of wealth and pleasure, redeem the lonely and perplexed from mental disease, bring cheer to the sick and aged.

There are tremendous possibilities of teaching our youth the joy of service. Many of the various groups of the cities are entirely ignorant of each other.

2. *The Liabilities of the City.*

In spite of the apartments equipped with every convenience, in spite of opportunities for entertainment, in the theatre and at home with the radio, in spite of opportunities for travel, many a city dweller is very lonely and his life is drab.

After all, the greatest happiness lies in successful relationships with our fellows. In cities folks seldom *belong* to the community in which they live. In general they assume no responsibility and have therefore no rewards of responsibility.

Competition of commerce and commercial recreation and frequent change of location with resulting lack of acquaintance make it easier to be free of church influence in large cities. Church offers more unity to family life and the inspiring dynamic of great causes.*

In the slums life is often intolerable; no privacy, no proper air or sunshine. Poverty, disease and crime are the results. Underprivileged children see other children with the possessions which money buys, they see adults with more than they have and see that they are their own bosses, while the underprivileged are practically slaves to the work which they must do. Thus the children of the poor have too often two traits which prove their undoing, namely—hunger for pleasure and dislike of work. (See *Our Children in a Changing World,* Wexberg and Fritsch, page 30 ff.)

At present there are few laborers in our churches. Those who have not proper clothes do not feel welcome. Our very education makes a barrier. Our services are not arranged with consideration for their free time. Their tastes are not consulted. The prejudices of some church members make the laboring class feel lack of sympathy.

3. *The Assets of the City*

The church offers community life, recreational outlet—religious worship, instruction, service.

The school offers education in ever increasing fields.

Libraries, museums, social agencies and good movies add much to the richness of life.

(The one who speaks on this subject may easily expand these points and add others.)

*This paragraph is essentially a statement from an address by Prof. Samuel Kincheloe.

4. *The Needs of the City to which the Church Should Respond*

(*This section will be developed according to the local situation and needs. Such points as the following may be considered, illustrations being taken from the city chiefly under consideration.*)

Better housing

Better theatres

Better literature (especially magazines)

Control of the liquor traffic

Closing of gambling houses, elimination of slot machines

Closing of night clubs

Periodic coöperative interdenominational surveys to reveal newcomers and extend invitation to fellowship, especially in big cities where there are only 42 church members per 100 to 54 in smaller cities (Ogburn p. 9) and 18 of the workers and clergymen to 34 in smaller cities (p. 8).

Greater devotion to the spiritual life in the churches

Greater coöperation amongst all churches

A deeper understanding of church members as to their responsibility for the non-Christians

5. *Suggestions as to "set up" in the Church*

a. For a large church with considerable means a League of Service might be desirable. This league acts as a clearing house for all contributions of time, talent and energy of the church members. For instance, one person will give a certain time each week with his automobile, driving shut-ins, or children. Another will teach music, drama, a language, a Bible class. Others will do some form of social work. The latter group should visit the social agencies of the city, perhaps in couples who return to the church to report.

b. For a church where poverty and juvenile delinquency are high recreational activities should be emphasized. Clubs can do much to relieve the drabness which is responsible in a large measure for sex-looseness, mental disease and crime. In place of these evils a healthy life may be built up and character formed.

c. A federation of churches is valuable for comity, more comprehensive leadership training, civic influence, combined weekday religious education on released time.

d. The "expanded service" or the "unified service" from 10 to 12, with combined church worship and school or discussion periods so that the whole family may come and go together, is especially valuable where the congregation is scattered over a big city and its suburbs.

6. *Results of Our Study*

A result of our study of the city should be an enlarging of our vision of opportunity for service. Unless our study results in action it will scarcely be worth while. Let us conscientiously seek out some form of service which we may render to the great city life of America.

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Questions for Discussion

1. How may the city church serve both labor and capital?

2. Why does not the laboring man come oftener to church?

3. How is it possible to accept the laborer and also raise our religious educational standards?

[*Continued bottom page 461*]

Boys and Girls of America

Two Maidens of New Mexico

VARIETY is hardly one of the features of motoring in New Mexico. Before one stretches an endless gravel road much inclined to straightness. Near at hand the semi-desert is punctuated with an abundance of stones and many little splotches of vegetation. For a backdrop one has the mountains, which are rarely as near as they seem. Aside from the road the only signs of human activity are the occasional ranch houses which nestle against the hills.

Harold Wright, home missionary pastor, was enlivening the thirty mile run from Santa Rita to Hurley with the story of a sermon which "got results." "Some weeks ago the Catholic priest at Santa Rita preached on honesty, pointing out that it was plain stealing to help one's self to the shovels, picks and monkey wrenches which belong to the Company. He ended his discourse by assuring the congregation

Here they come from school

Headquarters of a New Mexico ranch

that anyone who wished to return stolen property could throw it over his back fence and that he would not look. And the next week the Company had to send around two trucks to gather up its mislaid tools."

Just then we passed a yellow school bus lumbering along with a load of young people from the high school in Hurley. A couple of miles further we met a black horse bearing on its bare back two high school girls who looked anything but wild and Western.

"That looks like a picture. Let's stop."

The girls were quite willing to be photographed.

"Don't they run the school bus for people like you?" we asked.

"Yes, but somebody had to bring the horse home, so we got the job," they explained.

"Aren't girls supposed to have a saddle when they ride a horse?"

"We don't need any," they shouted cheerfully as they cantered off.

"Why not visit a ranch and see the sort of place these girls come from?" was suggested to Mr. Wright.

A detour down a side road brought us to a typical ranch layout. Across the road we found a herd of white-faced cows. The ranch house itself was hidden in a clump of trees. At the end of the road was an open garage and further away a couple of unpainted barns. Near the ranch house were three or four acres of cultivated land but the hills beyond were semi-desert. In this part of the world it requires at least ten acres to provide nourishment for one cow.

Our church at Hurley, New Mexico, serves both mining people and ranchers

"These ranchers are in your parish?" we asked Mr. Wright.

"I'm the only pastor they have. It must be fifty miles to the nearest Protestant church of another denomination. Those girls we just passed come to Hurley for high school and for church."

City Life in America

[*Continued from page 459*]

4. Are we thereby aiming at divergent goals?

5. How may the church tie up with the social agencies?

6. What should we do about over-churching?

7. Do you believe that we should have churches for the laboring class or that the church should be a cross section of society?

8. What is the church's responsibility toward better housing? the liquor situation?

9. What can we do for interracial friendship, understanding between nationality groups, interfaith coöperation, community chests to save duplication and rivalry in philanthropy?

10. What is your opinion of the idea of having fewer and larger churches with diversified staffs to offer more specialized training for leading volunteer workers in wider fields of service?

For Further Reading

Sears, Charles H.—*City Man.* Cloth $1.50, paper 75 cents.

Searle, Robert W.—*City Shadows* (a collection of good stories). Friendship Press, 1938. Cloth $1.00, paper 60 cents.

Kincheloe, Samuel C.—*The American City and Its Church.* Friendship Press, 1938. Cloth $1.00, paper 60 cents.

Bro, Margueritte Harmon—*Urban Scene* (a pictorial booklet). Friendship Press, 1938. 25 cents.

Hallenbeck, Wilbur C.—*My Community, My Church and Me!* (a project plan). Friendship Press, 1938. 35 cents.

The Missionary Review of the World, June, 1938. (Special issue on the City.)

For Our India Missions

By Mrs. Charles Warren Helsley

Hymn: "In Christ There is No East or West."

Leader: Jesus said, "Go Ye, therefore, and teach all nations, baptizing them in the Name of the Father and the Son and the Holy Ghost." In our service today we have uppermost in our thought those who are laboring to bring into the dark places of India, the light of the knowledge of Christ. May they feel our support in prayer and gifts as we remember them in these moments of worship.

In Unison: "A Prayer for India."

God of all Nations,
We beseech thee to bring that day nearer
When our country shall be truly one,
When every barrier shall be broken down,
When no man shall work for his own selfish good,
When no man shall defraud or oppress his neighbor,
When no man shall reckon his neighbor worse than himself,
When none shall be despised or outcast.
But all shall be free to work in equal manhood for Thee and their country.

J. S. HOYLAND

(From "A Book of Prayers Written for Use in an Indian College," p. 49.)

●

Reading from Scriptures—responsively:

God that made the world and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though he needed anything.

Seeing that He giveth to all life, and breath, and all things.

And hath made of one blood all nations of men for to dwell on all the face of the earth,

And hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him,

Though he be not far from any of us for in him we live, and move, and have our being.

Acts 17:24–28.

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed?

And how shall they believe in him of whom they have not heard?

And how shall they hear without a preacher?

And how shall they preach except they be sent?

As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.

Romans 10:13–15.

The harvest truly is plenteous, but the laborers are few;

Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Matthew 9:37–38.

"And Jesus came and spake unto them saying, All power is given unto me in heaven and earth.

Go ye, therefore, teaching them to observe all things whatsoever I have commanded you.

And, lo, I am with you alway, even unto the end of the world."

Matthew 28:18–20.

Hymn: "Sweet Hour of Prayer," read silently while music is played on organ or piano. (2 verses)

●

LITANY OF THANKSGIVING

Leader: For the religious yearnings of the people of India; for its great leaders, who through the ages have reached out with deep hunger of soul in search for Thee; for the realization that Christianity has now definitely taken its place as one of the vital religions of India, and for the countless numbers who have attained a deeper sense of Thy presence and Thy love, through their knowledge of Christ, the Saviour of the World—

People: We thank Thee, O God!

Leader: For our great American Board, oldest foreign missionary society in America, which through all the years has stood for Christian Democracy, evangelism, education, coöperation and high standards of service—

People: We thank Thee, O God!

Leader: For the lives and the consecrated service of our pioneer missionaries to India—Hall, Judson, Newell, Nott, Rice and others—who blazed the trail for those who have come after—

People: We thank Thee, O God!

Leader: For the many other young people of our own church, of splendid training, in love with life and beauty, who have gone out to India and whose labors show in the large numbers who have accepted Christianity and in the dramatic movements which have come to life in recent years,

People: We thank Thee, O God!

Leader: For that long list of "out of service" missionaries who have served for twenty-five years or more in India.

People: We thank Thee, O God!

Leader: For the joy which is in store for us as we study India in connection with the Christian Mission Movement of the Church this year; for the informing and stimulating materials which have been

prepared by our church leaders and made so easily accessible to us—

People: We thank Thee, O God!

In Unison:

"Father,
We thank Thee that in Thee is eternally stored up
Every unselfish action,
Every spark of generous enthusiasm,
Every impulse of self-sacrificing love,
That has here on earth found expression, even for a moment.

We thank Thee that these precious things,
Being of the Heavenly currency,
Can never be wasted or lost;
But that, having here on earth been realized in action,
They go straightway to increase the spiritual revenues of Thy heavenly kingdom.

. . .

We thank Thee that those human souls,
Wherein love, purity, self-sacrifice have been shown forth,
Can never die,
But dwell forever with Thee and in Thee,
Sanctified, perfected and joyful. Amen."

(From "A Book of Prayers Written for Use in an Indian College," p. 43.)

Hymn: "Take Time to be Holy" (*played softly on organ or piano as setting for period of intercession*).

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LITANY OF INTERCESSION

Leader: Upon all the public spirited Indian men and women who have helped to break up the Hindu system and prepare for the reception of Christian truth

People: We ask thy blessing, our Father!

Leader: That the hearts of thy children here at home may be opened and that support may be forthcoming to "lift the life line of our American Board work in India," in the years just ahead,

Audience: We pray Thee, hear us, our Father!

Leader: May thy rich blessing rest upon the 95 missionaries and associates of our American Board now in India, and upon the 1898 national workers under their direction. Give them vision in their work and encouragement through the consciousness of our interest and support,

People: We pray Thee, our Father!

Leader: May Thy blessing rest upon the Indian Christian Church in this significant year, when the first steps are taken toward actual Home Rule in India,

People: We pray Thee, our Father!

Leader: May Thy special blessing rest upon the Madras Conference when in December, delegates from the world over will gather as guests of the National Christian Council of India, in a third great world-wide missionary conference,

People: We pray Thee, our Father!

Leader: Upon all the women of India, and upon the Indian National Congress as it seeks to bring the light of knowledge upon conditions among women where through the ages they have been the very worst,

People: May Thy blessing rest, our Father!

Leader: Upon the women of the Indian Churches, particularly leaders of groups and pastors' wives,

People: We ask Thy blessing, our Father!

Leader: Upon the Bible women who touch Indian family life in a very personal way,

People: We ask Thy blessing, our Father!

Leader: For Thy rich blessing upon the young women in training for evangelistic work at the Lucy Perry Noble Institute (Madura) and at the Bible Training School in Ahmednagar,

People: We pray Thee, hear us, our Father!

Leader: Bless with success the experiments in social welfare, which are lifting the level of living for thousands of outcasts, so nobly carried on by Indian leaders and missionaries,

People: We pray Thee, our Father!

Leader: Bless with courage and strength the heart and hand of Thy servant, Frank C. Laubach, as he introduces his literacy methods in India,

People: We pray Thee, our Father!

Leader: For a deeper appreciation of the soul of India, through an interested sympathy and a deeper study of the ever changing events in these stirring years,

People: We pray Thee, our Father!

In Unison: As we have thus remembered before Thee our brothers and sisters and workers in India, we pray for ourselves that we may become more worthy of partnership with Thee in this great missionary opportunity. Help us this year to win many new friends for this pioneer work and stir Thy children, everywhere, with a deeper sense of responsibility for helping the moving millions of India move toward Christ, the Saviour of all mankind. Amen.

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Closing Hymn: "Jesus Shall Reign."

Moment of silent prayer, with Amen on organ or piano.

"None but Jesus, none but Jesus, none but Jesus ever dreamed this bright, this precious diadem, India, and Jesus shall have it."

KESHAB CHUNDER SEN
Quoted in *Moving Millions*

The Christian Message in a Non-Christian World*

By Hugh Vernon White

As a preparation for the meeting of the International Missionary Council at Madras next December, Dr. Hendrik Kraemer was asked to write the book which has been published with the above title.

He has produced a comprehensive and solid piece of work which deals searchingly with the major issues that will be up for discussion at Madras. Dr. Kraemer has had missionary experience in the Dutch East Indies and is now Professor of the History of Religions in the University of Leyden.

The book will be of interest not alone to those who have direct responsibility for missionary work but for all who are trying to understand their own religion and to see the place and importance of Christianity in the world today.

Anyone who writes such a book today must undertake some estimate of the forces at work and the causes of the confusion that prevails in social and political as well as in religious life. Dr. Kraemer has given a vivid impression of those aspects of our life today.

The most thorough going analysis, however, is that which deals with religions and the part they play in the total picture. Three main types of religion are recognized on the basis of their "apprehension of life:" the primitive, or naturalist apprehension; the rationalist and idealist apprehension; and the prophetic apprehension.

The first two types are fundamentally the same in that the second is an outgrowth of the former and represents a higher intellectual and cultural stage of development rather than another way of viewing life. Both rest upon a view of life in which man is a part of nature and, whether in crass materialism or in subtle idealism, must realize his oneness with the world order.

Prophetic religion which is represented by Judaism, Christianity and Islam, rests on revelation and a direct relation of man and God which transcends and in some way denies nature.

This classification is a very revealing one. It gives a key, for example, to the contradictory aspects of Hinduism in which the loftiest abstract speculative religion not only exists side by side with gross superstition and materialism but finds a way to be harmonized with it.

In both Indian and Chinese religion there has occurred no break with naïve natural views of the world such as that which produced the prophetic religion of Israel, or rather which came as a result of the vision and daring of the Hebrew prophets.

In all religion which has not known this prophetic revolution man and his attainment of salvation are central; in the prophetic type God and His will are central.

The specific character of Christianity is found in the revelation of God in Christ. Dr. Kraemer uses such terms as "radical religious realism," or "the religious realism of the Bible," or just "Biblical realism" constantly to designate the character of Christianity as preeminently the religion of revelation.

The upshot of this is a basic distinction between Christianity and all other religions with the partial exception of Judaism and Islam. Christianity is the religion which is based, not upon the spiritual striving and achievement of men, but upon the acts of God in history and the miracle of divine forgiveness.

Other religions represent a subjective effort of man which, however lofty its spiritual insights and moral achievements, still leaves man imprisoned within a natural order and without real redemption. Apart from a terminology strongly reminiscent of traditional theology and more than suggestive of Barthianism, this is essentially sound.

It may be stated more simply as the conception of religion based on a personal-moral relation between God and man in which forgiveness is the free act of a Personal Being, and also the recognition of God as objectively real and not merely a concept in the mind of man.

Such realism is certainly characteristic of the Bible; it has had hard going in historic or empirical Christianity; legalism and pantheism continually creep in, as Dr. Kraemer fully recognizes. But it is the basic "apprehension" of Christianity, and is in sharp opposition to the "apprehension" of Hinduism, Shinto and other Oriental religions.

It must have been a difficult thing to write this book. The writer had to attempt the impossible; he had to give an interpretation of Christianity and the world mission which would be useful and so far as possible acceptable to theological minds of all types.

And he does not dodge the theological issue; indeed he insists throughout upon the theological basis of the Christian mission. Dr. Kraemer is not an uncritical Barthian, but the language and temper are of Barth.

In a criticism of Oscar Buck's *Christianity Tested*, for example, he says: " . . . the Sonship of Christ,

*By Hendrick Kraemer, Harper & Bros., N. Y. $3.00.

His Redeemership, His Godhead and Incarnation, the Trinity, the doctrine of the Fall, etc., cannot be treated as truth and at the same time as merely Hebrew vision and Greek dogma, as Buck virtually treats them. They are not ideas and conceptions that are mainly historical products, not really relevant to the heart and body of Christian truth, but they are expressions of the essential structure of reality as seen in the light of revelation."

I should like to point out the essential confusion of fact and dogma that marks this statement.

The liberal Christian today who looks upon Christ as truly the Son of God, as redeemer and as the supreme incarnation of God, takes full liberty to criticize, revise, or reject the historic formulation of those ideas either in terms of Hebrew mythology or of Greek metaphysics.

He would probably reject the *theological doctrine* of the trinity as expressed in the creeds while he would affirm the fact that God was in Christ and that the Holy Spirit is the universal presence of the one God. He would look upon the doctrine of the Fall as having a moral truth in it but as otherwise being purely mythological.

As a matter of fact, such expressions as this reveal the fact that Dr. Kraemer is reading back into the Bible a vast and imposing set of ideas which are the attempt, largely in terms of Greek metaphysics, to explain something much more simple than the explanation.

It remains a permanent handicap for all free minds, however Christian, today to tie up Christianity in this manner with a dogmatic system that does not speak the language of the modern world. This is all the more regrettable because Dr. Kraemer sees quite clearly and at times states simply the personal-moral character of religion as conceived in the New Testament.

The real need of today is for the systematic formulation of a theology true to this "apprehension" which will be as cogent for our times as was the old theology for the Middle Ages.

MOTIVE AND METHOD IN MISSIONS

Dr. Kraemer takes up the main questions of motive and method in missions. He goes deeper than most contemporary discussion and, even when one disagrees with him, compels attention to the main issue and stimulates appreciation of the total human situation in which missions are carried on.

As to motive he is quite categorical: " . . . the only valid motive and purpose of missions is and alone can be to call men and peoples to confront themselves with God's acts of revelation and salvation for man and the world as presented in Biblical realism, and to build up a community of those who have surrendered themselves to faith in and loving service of Jesus Christ."

That *community* is the Church, a unique society which has never yet been fully realized. But the Church is also the means to an end which is the Kingdom of God. When and how that Kingdom comes is not revealed to man but is known to God alone.

One gets the impression from this book that there is a very widespread tendency to conceive of Christian missions primarily or at least too much in terms of human service to the obscuring of the deeper religious purpose. Apparently this is not a problem of American missions alone.

Dr. Kraemer rejects this humanitarian conception but he does find a large place for efforts to improve the lot of men and to put at the disposal of all the knowledge and techniques of western civilization. He completely rejects the idea that western ways are identical with Christianity, however.

In a penetrating treatment of the indigenization of Christianity in Asia and Africa he points out that the true principle to follow is not to try to create an Indian, or a Japanese or a Chinese Christianity but so to understand and use the language of each culture and its ways of thought that the meaning of Christianity will be expressed.

This is not accommodation of the Christian message but its true communication. Such fundamental analysis and exposition as this make the book of great value.

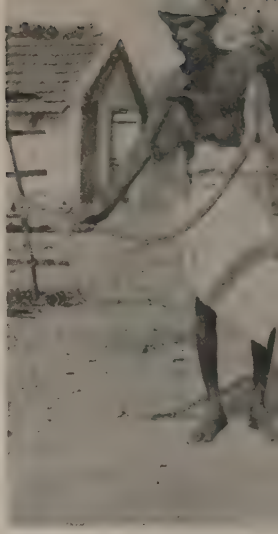
I am sorry that Dr. Kraemer has so completely failed to get the idea set forth in my book, *A Theology for Christian Missions*. He charges me with the merely humanitarian conception and says " . . . when Dr. White in his eagerness to press his case declares that the spirit of service and ministry (which are, when rightly conceived, the spontaneous and indispensable *expressions* of the new mind in Christ) is the supreme meaning of the Christian revelation and of Christ, he remains, whether he likes it or not, eternally imprisoned in a pragmatist and humanist conception of religion and of Christianity, which unintentionally has lost touch with the religion of revelation which we find in the New Testament."

What I said at considerable length in the book was that a verbal presentation of Christian truth *without* genuine love and service is insufficient, but I can only say, in reply to Dr. Kraemer, that I do not hold the position he assigns to me. Perhaps I should not have introduced this "rebuttal" into a review of Dr. Kraemer's book, but it seemed a good opportunity to make myself clear on this important point.

This book is so soundly Christian and evangelical, in spite of its theological obsessions, and is so creative in its treatment of the deepest aspects of the world mission, that it ought to be read and studied for a long time to come.

Camera News

By Dorothy P. Cushing



WE HAVE "HAWG CALLERS" IN THE U. S. A.!

(*Left*) The snake charmer in India warms up. He blows his flute-like bamboo pipe and soon (*right*) he has a strategic hold on Mr. Cobra, right behind the ears!

Next (*left*), to the great delight of the spectators, he has the cobra doing the Big Apple. The snake swings in rhythm his deadly head in line with the musician's knee. But he does not strike! Why? Rev. Raymond A. Dudley, of Aruppukottai, who sends these unusual snaps of a Pied Piper of reptiles, cannot give the answer. Perhaps you can.

SERVICE ON WHEELS

The automobile is priceless to a missionary but not all are able to have this tool with which to work. Thanks to American friends, particularly the Second Congregational church of Waterbury, Connecticut, Mr. Dudley has this new Plymouth station wagon to aid in covering his wide and important field, conveying Indian workers and movie machine to village gatherings, carrying the sick to the hospital, and serving in a countless number of ways. Meet the Dudleys! If only Major Bowes would read the MISSIONARY HERALD. Here's a plug for his car and an applicant for his Amateur Hour—the Snake Charmer.

A PROBLEM IN MATHEMATICS

The new Fairbank-James Friendship Memorial Hospital, Vadala, India, has room accommodations for 21, but it now has 32 in-patients! It is the only hospital in an area of at least 2500 square miles. Here is a patient, badly burned baby.

THE CHURCH ON THE JOB

Pastor Ch'i (with white lock of hair), and group of war refugees being fed in porridge kitchen jointly conducted by his church and Yenching University on premises lent by a Buddhist. As minister of the Haitien church in Peiping, North China, Mr. Ch'i has built up a remarkable piece of work. His church housed 300 refugees, cared for 100 women and children through three weeks of banditry, fed 700 daily for three months.

ONE OF THE SEVEN HUNDRED

(*left*) who knows what to do with a bowl of hot porridge. The Church Committee for China Relief will aid such as these.

AFTER THE FIGHTING

The gate house at Jefferson Academy, Tunghsien, after the fighting in the summer of 1937. Now repaired. The man in white is Rev. Harry S. Martin who stood by through the tragic days of the bombing of Tunghsien.

EVERYTHING STOPS FOR TEA

(*Lower right*) The Annual Meeting of the Council of the North China Kung Li Hui closes an afternoon session as guests at tea of the Goodrich Girls' School, Peiping. See if you can find Margaret Dow, Constance Buell, Walter Judd, Elmer Galt, Alice Frame, Albert Hausske, Hugh Robinson, Harold Robinson and Flora Heebner.

THE THREE MUSKETEERS

Rev. Wang Hsueh, of Taiku, pastor; "Aunt Mary" (Mrs. W. A. Hemingway) and "Hebe," Miss Flora K. Heebner, start off for the Annual Meeting of the North China Kung Li Hui.

Book Chat

HIMSELF: THE AUTOBIOGRAPHY OF A HINDU LADY by Ramabai Ranade, as translated and adapted by Katherine Van Akin Gates. (**Longmans Green,** New York. $2.00.)

A paradoxical title? Yes, and rightly so. The custom in Western India is for a wife, instead of referring to her husband by his given name, to use merely the third person plural form of the pronoun. Mrs. Ranade, therefore, in referring to her husband would invariably use the Sanskrit reflexive pronoun.

The second part of the title, "The Autobiography of a Hindu Lady," is equally understandable to the Oriental mind, according to Mrs. Gates. "No Indian wife," she says, "could write about herself without revealing how completely she is the reflection of her 'lord and guru' and how dependent upon his attitude toward her is her happiness."

This story of Mrs. Ranade's is taken from a slightly fuller account contained in the complete translation. A few sections which refer to others rather than to herself have been deleted. The only liberty the adaptation required was in arrangement of material and in clarifying incidents for Western readers by the insertion of an occasional paragraph. This has been done by Mrs. Gates through crediting to the original author certain explanatory sentences which are not in the original text, but which are entirely in character with it.

The book is given to the English-speaking public with the hope that it may help the West sympathetically to study and understand the beauty of the ideals of the Hindu woman in her home, of her selflessness and tact, and of the serenity of her attitude toward the one whom she has been taught to make the object of her worship.

The period covered by the story is the last quarter of the nineteenth century, which may well be called the "Renaissance of India," marking the beginning, as it did, of great religious and social reforms, of awakened interest in the great languages and the fine arts of the Motherland.

Mrs. Ranade's story is unique in Marathi literature. It is one of the few books written by an Indian woman and its value is enhanced by the fact that she stood at the opening of the period and acted as a pioneer in the movement for the emancipation of women which has now reached an advanced stage.

"*Himself* is the story of how this man and wife, with so great a difference in age, in education, and experience of life, succeeded within the limits of the Hindu social system in making a happy home, in building a splendid relationship between themselves, in finding and in following a way of life that is an inspiration and a bright lamp to guide the feet of those who seek good for themselves and their fellow men."

Here you can read how "Ramabai" was taken to her husband's home, not a home for two where their adjustment might be worked out in privacy, but a home where all members of the family lived together under the joint family system. And the story follows her through the years of adjustment to the family discipline and of her education. In the face of family disapproval and social custom, Ramabai's husband taught her both Marathi and English and trained her to take her part in the educational and social reforms he sponsored. Her story tells how she served her husband well and submitted to the discipline of the home.

"Their lives bore fruit; for though childless, Mahadev Govind Ranade, the great reformer who was a founder of the Indian National Congress, was the teacher of Ghokale, later the strong friend of Gandhi; and Ramabai Kurlekar Ranade, who learned to read and write only after her marriage, lived to found the Seva Sadan Society and become the Jane Addams of India."

Mrs. Ranade, after the death of her revered husband, was urged by her friends to take an interest in the less fortunate women of her land. She began in a simple way working with the women in the jails, in whom she became interested and for whose service she soon secured the coöperation of some of her friends.

In a very real sense Mrs. Gates prepared herself for this translation through nineteen years of work under the American Board among the Marathas of Western India.

She has therefore been able to interpret and pass on a very real picture of the intimate home life of a high caste Hindu home. Ramabai tells delightful stories of her own childhood in an orthodox family. Occasional sentences open up whole vistas of ideas strange to Western minds as she casually refers to the stories her mother used to tell and to the twenty children that mother had borne, of whom only seven lived to grow up.

Altogether, the book *is* Indian in atmosphere and retains something of the charm and mystery of the Orient, revealing a phase of the culture of that great land that grips the reader. An important book for mission study classes on India.

Chronology of India and Ceylon Missions

MARATHI MISSION

1813—Gordon Hall and Samuel Nott founded the Bombay Mission; Nott left 1915.

1814—Samuel Newell, after 6 months in Isle of France, 1 year in Ceylon, joined Mission.

1815—First school for boys opened; closed 1854 (see that date).

1817—First Gospel printed, having been translated by Hall and Nott.

1819—First convert baptized—a Mohammedan.

1823—Mission Chapel built as home and rallying point for Mission.

1824—First school for girls opened, Gangabai, first Indian woman teacher in Bombay, as head.

1825—Bombay Missionary Union formed, Gordon Hall chief mover in project. Members: Bombay Mission (1813), London Missionary Society (1815), Church Missionary Society (1820), Scottish Mission (1823).

1826—Gordon Hall died while on tour. Mrs. Hall (married 1816 in Bombay) in America with their one surviving child.

1826—First complete edition of New Testament translated by Mission, printed.

1827—First church organized.

1827—First single woman, Cynthia Farrar, joined Mission. Conducted day schools.

1831—Ahmednagar Station opened by Allen Graves (1818), Hollis Read (1831), Hervey Allen (1831). Graves, first stationed at Thana, had taken over work at Bombay on Hall's death. First Brahman baptized.

1834—Mission Press established; closed 1854 (see that date). Mission became "Mahratta Mission."

1835—First school for the higher education of boys started in Ahmednagar; gave place to Catechist's School 1850 (which see).

1838—First boarding school for girls opened in Ahmednagar, Mrs. Henry Ballantine, Principal. This year, as the American Mission High School for Girls, it celebrates its centenary.

1841—Sirur Station opened by Ozro French.

1842—Mission divided into Bombay Mission and Ahmednagar Mission. First number of *Dynyanodaya.*

1847—Whole Bible in Marathi, revised and printed on Mission Press by David Allen (1827).

1849—Satara Station opened by William Wood.

1850—English Government passed a law securing civil rights to converts.

1850—Catechist's School, first training school for teachers and preachers, Henry Ballantine, Principal, opened; closed 1867 and students sent to the Christian Vernacular Education Society's recently opened normal school, which it closed in 1905. The Mission in 1907 reassumed the work of this school, which has developed into the present Union Training College.

1852—Satara organized as separate Mission; so was Kohlapur, opened same year by Royal Wilder. There were now four separate Missions, difficulty of communications the reason.

1854—First Deputation from Boston: Rufus Anderson and A. C. Thompson. It closed Mission Press and Bombay School, and discouraged higher education; this narrow policy proved mischievous. But it urged self-support of churches, more to be organized, and a native ministry to be created.

1857—Vadala Station opened by Samuel Fairbank.

1860—The four missions reunited into one, called The Marathi Mission. Rahuri Station opened by Amos Abbott.

1862—Sholapur Station opened by Charles Harding.

1864—Indian churches, now 23, organized into a Union whose business was carried on by an Assembly of pastors and delegates; first Moderator, Rev. Vishnu Bhaskar Karmarkar.

1873—First church to become self-supporting (Sholapur).

1873—Medical work begun in Mission by Dr. Sarah Norris.

1875—Industrial training begun by Richard Winsor at Sirur, taken up later by other stations; he received the Kaiser-i-Hind silver medal from Government.

1877—Great famine; Mission began taking in orphans. Bombay High School, still carrying on, opened by Edward S. Hume.

1878—First permanent theological seminary established (Ahmednagar), Robert A. Hume, president.

1879—Agreement reached with the S.P.G. which allotted to it and to Marathi Mission each its separate territory.

1882—Ahmednagar High School for boys, still carrying on, opened by James Smith.

1892—Wai Station opened by Mrs. Sibley.

1896—Bubonic plague and famine. Missionaries distributed relief funds and corn sent from America, and care of orphans became definite part of mission work.

1900—Institutionalized welfare work started in the opening of Abbott Home for widows by Anstice Abbott and the Blind School by Anna Millard. Still carrying on.

1900—First kindergarten started by Mary Harding.

1902—Second Deputation visited Mission: James L. Barton, J. F. Loba, W. F. Whittemore.

1904—First equipped hospital opened by Dr. Ruth Hume in Ahmednagar.

1905—National Missionary Society, manned and financed by Indians, organized.

1910—Joint Sessions instituted of missionaries and Indians, discussing and voting on a limited agenda.

1912—General Association of Churches (Ayika) voted to take over responsibility for pastors and churches, receiving from Board for 15 years an annually decreasing grant.

1913—Centenary of Mission celebrated and Centenary Fund started for aid of weak churches and for evangelism.

1916—Mission took charge at request of government of the Criminal Tribes Settlement. In 1938 it took steps to turn back to government administration.

1920—Missions Council instituted, members, missionaries and Indians with equal vote; has ultimate control of all mission work.

1924—United Church of North India organized, combining the American Presbyterian Mission churches and the Marathi Mission churches; in 1929 the United Free Church of Scotland churches joined the union.

1924—The Settlement type of social service begun in Mission at Bowker Hall with the coming of Mrs. Katharine V. Gates to Bombay; three years later the Nagpada Neighborhood House was opened by Alden Clark; and in 1931 the Gates Memorial House was opened.

1925—Third Deputation to India: President Potter, Secretary Strong, Dr. C. E. Jefferson, Miss Amy Welcher. Purpose was *information* to carry back to America.

1929—The Theological Seminary founded 1878 (q.v.) became a United Theological College under the management of the four principal missions of Western India.

1930—Above college was moved to Poona.

1935—Several missions, including the Marathi Mission, united in founding the Inter-Mission Business Office in Bombay, which renders a remarkable service.

CEYLON MISSION

1816—Ceylon Mission founded by Edward Warren (died 1818), James Richards (died 1822), Benjamin Meigs, Daniel Poor and their wives. Government friendly; scriptures already printed in Tamil and the New Testament in Singalese; but the people had been made hostile to Christianity by the force tactics of the 16th-century Roman Catholic Portuguese conquerors and of the 17th-century Protestant Dutch conquerors. The 18th-century occupation by the English restored freedom of worship. Church organized.

1820—John Scudder, M.D., the first medical missionary ever sent out, joined the Mission with Levi Spaulding, Miron Winslow, Henry Woodward, and their wives.

1823—Batticotta Seminary for boys founded; closed 1855 by orders of the 1854 Deputation.

1824—Uduvil School for Girls founded by Mrs. Miron Winslow. Now 114 years old, it has had but three principals: Misses Agnew, Howland, and Bookwalter.

1825—Vaddukoddai Seminary founded as a preparatory school for boys; closed 1856 by orders of the 1854 Deputation.

1831—The church founded 1816 was divided into five; a "Consociation" was formed.

1832—The earliest indigenous home missionary society, the Native Evangelical Society, was formed.

1834—Mission Press set up at Manepay; turned over to native Christians 1855; taken back 1904.

1837—The financial crisis in America forced Mission to disband the day schools then attended by 6,000 pupils.

1840—The first single lady joined the Mission: Eliza Agnew, who labored 40 years.

1850—Hospital at Manepay founded by Dr. Samuel F. Green; afterwards called Green Hospital.

1854—The Deputation from America—Rufus Anderson and A. C. Thompson—closed Vaddukoddai Seminary and the Station English schools; reduced Uduvil School pupils to 25; disposed of Mission Press; reduced whole number of schools; refused government grants-in-aid of schools. Thus was prevented the training of indigenous ministers and teachers, and, therefore, the progress of the work was set back by many years. It did help establish the church on a firm basis.

1855—A period of discouragement and overwork by the depleted missionary force began, ending a score of years later when the sons and daughters of the veterans came out.

1857—Tellipallai Industrial and Normal School for boys

founded. Taken over by Tamils in 1935.

1864—First Bible-woman: Mary Thevany.

1868—Uduppiddi School opened for girls by Harriet Townsend.

1872—Jaffna College opened by efforts of Marshall Sanders, E. P. Hastings and graduates of Batticotta Seminary.

1884—First regularly organized Y.M.C.A. in Asia begun at Jaffna College by Frank Sanders.

1885—First Christian Endeavor Society in mission lands organized.

1898—McLeod Hospital for Women and Children opened at Inuvil, Dr. Isabella Curr—who retires 1938 with an honor from the British Government, Order of the British Empire.

1899—Students' Mission organized, forerunner of the National Missionary Society; also Women's Foreign Mission Society.

1903—The early ecclesiastical body reorganized into a permanent Council.

1916—Centenary celebrated, Secretary and Mrs. Edward Lincoln Smith and Mrs. Franklin Warner sent by Board to attend it.

1922—The 22 churches of the Mission organized into the Jaffna Council of the South India United Church.

1922—The care of all the vernacular schools connected with the Mission—a larger number in proportion to the size of the Mission than in any other country—was completely transferred to the Jaffna Council of the Churches.

1922—Union Training School for Women was founded by the church and by the Wesleyan and the American Board Mission.

1930—Churches ceased to have any financial support from the Board, and Institution Councils began to take over the responsibility of the institutions. The whole work in the third decade of this century has grown remarkably under the support of the Tamils.

1938—Mission adopted a new constitution giving representative Tamil leaders equal place and voice with missionaries in responsibility for Christian work.

*MADRAS MISSION**

1836—Mission begun by Miron Winslow and Dr. John Scudder. Its special service was as headquarters of the publication work for Tamil-speaking people, Miron Winslow, translator and scholar, Phineas Hunt, printer. Eight missionaries.

1866—Its special service completed, after the death of Mr. Winslow (Dr. Scudder had died 1855), Mr. Hunt, the only member of the Mission left, was transferred to North China Mission, and the Madras Mission was closed.

*ARCOT MISSION**

1851—Begun by Henry Martyn Scudder, M.D., of the Madras Mission and son of Dr. John Scudder.

1853—Begun as part of the Madras Mission, the Arcot Mission became a separate Mission. It was carried on wholly by members of the Scudder family, five brothers and one sister, members of the Dutch Reformed Church. An English society had in 1851 turned over to the American Board its work in the North Arcot District.

1857—The Dutch Reformed Church withdrew from its coöperation—begun in 1826—with the American Board, to form its own mission board, and took with it the Arcot Mission.

MADURA MISSION

1834—Jaffna Peninsula had been populated by Tamils from South India, and the Ceylon Mission had planned a new mission on the mainland. In January, Levi Spaulding selected Madura as the site of this new mission.

1835—After formal application to the Government for permission to begin missionary work and permission granted, Henry Hoisington and William Todd of the Ceylon opened the Madura Mission, and began by organizing schools: a year later there were 100.

1835—School for girls founded by Mrs. James Eckard which later was called Capron Hall and celebrated its Centenary three years ago.

1836—The first church was organized in Madura; in the "formative period" of 15 years 12 were organized.

1837—First missionary physician came: Dr. John Steele.

1838—Dindigul and Tirumangalam stations opened.

1839—The first Indian Evangelical Society (home missions) organized in Dindigul. Local societies were formed later in each station.

1842—First seminary for higher education opened in Tirumangalam; removed to Pasumalai later.

1845—Pasumalai Station opened, Government granting 31 acres.

1847—Mission resolved that every Christian must renounce caste. Many students, teachers, and catechists left the Mission, some returning later. The schools declined and direct evangelism became for 15 years the main method of work; an extensive touring system developed.

1849—First dispensary opened by Dr. Charles Shelton.

1851—First Mission hospital completed by Dr. Shelton in Madura.

1853—The Native Evangelical Society, the general society for the whole mission, established. It was a home missionary society.

*These two missions are here placed out of their chronological order.

1855—The Deputation of 1854–1855 did as in the other India missions: closed boarding schools (they opened 10 years later), advocated a very narrow educational policy which did much harm. But it pressed the organization of churches and the acceptance of self-support and creation of a native ministry.

1855—First Indian pastor ordained, R. Winfred.

1856—Batlagundu Station occupied.

1866—Great famine; help from America.

1869—First Bible-woman: Gnanapragasi, who continued in the work almost 40 years.

1869—The Church Union, supplanting the Ecclesiastical Association of 1847, was formed; 3 years later, finding itself too bulky to exercise its function over all the Mission, it divided into branch unions, North, East and South Local Unions.

1870—High School begun at Pasumalai and the Seminary became a theological seminary, now the United Theological Seminary.

1882—American College grew out of a separate department in Pasumalai opened by George T. Washburn; later removed to Madura.

1887—American Hospital for Women and Children founded by Dr. Pauline Root.

1892—Lucy Perry Noble Institute founded in Madura by Eva May Swift.

1897—Albert Victor Hospital (for men) completed by Dr. Frank Van Allen.

1901—School for Missionary Children founded at Kodaikanal by Madura and Arcot Missions.

1902—Churches united with those of the London Missionary Society: United Churches of South India.

1908—The above union united with a larger union of Presbyterian Christians, churches of the Arcot Mission, missions of the Church of Scotland and the United Free Church of Scotland. This final union is called South India United Church.

1913—Leper Asylum opened in Manamadura by Dr. Harriet Parker.

1915—Woman's Christian College of Madras, a union institution, founded, the Woman's Board of Missions being one of the founders.

1934—The mission handed over its authority to a Sangam consisting of missionary, church, and institutional delegates. This was done in January when the Centenary was celebrated.

Personnel of the Boards

Edward Cobb

REV. AND MRS. EDWARD SCRIBNER COBB arrived in August on furlough from Japan. He has been teaching in the Theological Department of Doshisha University: Old Testament Literature; the prophetical books; the synoptic Gospels; Romance in New Testament Exegesis. Mrs. Cobb has taught English Literature, History of English Literature, in Doshisha Woman's College, and has also organized religious societies. Mr. Cobb's *Introduction to the Literature of the Old Testament*, must be the first book of its kind ever written originally in Japanese by a foreigner; it was not a translation.

Mr. Cobb's father was a minister —who later became Librarian of the Congregational Library, Boston —and when the son was nine years old the family moved from a country parish to Newton Center. The boy thoroughly enjoyed and appreciated the good schools of the Newtons. He went, winning the entrance prize, to Amherst College from which he was graduated in 1900 and which 21 years later bestowed on him the degree of Doctor of Divinity. It was in his senior year at college that he felt a strong call to missionary service, which was further enforced at Northfield. While studying at Union Seminary, New York, he taught classes in a mission church on the East Side. There he met Florence Brooks, a New York girl and a Smith College alumna, who, while teaching in private schools, did settlement work on the lower East Side and at the College Settlement. She later took a business course, became secretary to Dr. Smith Ely Jeliffe, and then became general secretary of the Sea and Land Settlement. After her engagement to Edward Cobb she took work at Teachers College, Columbia University and at Union Seminary. Mr. Cobb took a graduate year at Union Seminary with special reference to work in Japan to which he went in 1904.

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Guy Thelin

MR. AND MRS. GUY ALBIN THELIN of Foochow, China, are in this country on furlough, Mr. Thelin rejoining, in August, his wife and two small sons who had come to America last November.

As a teacher in the Union High School, Mr. Thelin has been helping to develop one of the unique schools in China: its students are 90 per cent boys from rural communities who have had to work at least part of their way through school.

It moved from the city about ten years ago into its permanent home outside in rural surroundings; at that time Howard Diong, a graduate of Berea College, became principal (C. T. Yang is present principal) and normal and agricultural courses were added to its curriculum. This past year with 370 students (including primary boys), rural extension work was begun in coöperation with Nanking Seminary, while its rural work in cooperation with the local Electric Light Company has been continued. The Community House of Foochow, with its dispensary, kindergarten and various classes for mothers and other adults is a project of this school; the senior class started a night school for farmers in a near village.

Mr. Thelin was specially fitted for work in the agricultural department he has been doing. Born on a farm in South Dakota and of Swedish descent, he attended Sioux Falls College, then graduated from the State Agricultural College with the class of 1920, although out two years, working as assistant Emergency Demonstration Agent for the government, entering the army from which he was honorably discharged in 1919. He earned in 1923 his Master of Science degree at Massachusetts Agricultural College where he also worked as assistant and then as instructor. He studied for a year at Bible Teachers College in New York after his appointment by the Board; he had decided on the life of a missionary when attending the Quadrennial Student Volunteer Convention. He went to China in 1924 as a specialist in agriculture.

The following year Elizabeth Cushman of Pawtucket, Rhode Island, an Oberlin alumna with two years of experience in teaching in Ohio and Pawtucket, went out to join the staff of the Wenshan School in Foochow. The two were married in 1931.

Mabel Long

Miss Mabel E. Long of Pierce College, Athens, Greece, arrived on furlough in August. What her work has meant to her she attempted to express awhile ago. "It gives me an opportunity to help in the training of the characters of girls from all sorts of homes located in widely scattered parts of Greece and the Near East, who go back to those homes with higher ideals of Christian living, to spread them in their respective communities. We try to make them understand and appreciate the Puritan standard of honesty which is very, very foreign to the Near East. We try to show them the joy in creative work; in coöperation in a common enterprise; in playing games fairly and taking defeat as well as victory in a sportsmanlike manner; in showing their loyalty to their school by keeping its rules, etc. The three or four nationalities represented in our group give us a chance to preach internationalism in all its phases quite effectively. The various religious faiths we represent help us to teach religious toleration and to appreciate the good in each."

Miss Long's duties have been largely with the boarding department. She found a well developed student government in the day school which she carried on without much change. Besides keeping order in the building and about the grounds it tries to be a clearing-house for all other organizations: sports of every kind; Greek and Armenian clubs, the Y.W.C.A.

Mabel Long has had to become proficient in two languages, for she went to Athens in 1931 after eleven years of teaching history and mathematics in Bulgaria at the American School for Girls in Samokov which had been founded in 1863. In 1926 this school and the earlier established American School for boys were reorganized as the Sofia American Schools which received a charter in Massachusetts and passed from the control of the Mission. It was not for two years more that the girls' school was moved from Samokov to the new buildings in Sofia; the boys moved later. But it was in 1926 that the schools, under the name of the American College of Sofia, Floyd H. Black, President, was admitted to the Near East College Association.

Bulgarian girls and Greek differ widely in temperament: the former steady, perhaps a little stolid; the latter more vivacious and volatile.

Miss Long is a Michigan product, born in Dearborn, educated in the public schools, the State Normal College, and the University of Michigan. She taught ten years before she went to Bulgaria in 1920.

• • •

Lillian Cole Sewny

Mrs. Lillian Cole Sewny, R.N., of Anatolia College, Thessaloniki, Greece, arrived in America, August 11. At that college she supervised the health of the students, running a small infirmary and a personnel house for tutors; supervised also the household activities of the institution, including the part-time work of students who tried to pay their way in labor.

Mrs. Sewny has had a most strenuous career in the Near East. Receiving her professional training at the Mountainside Hospital in Montclair, New Jersey—her home was Tenafly, N. J.—she was sent in 1904 by the Woman's Board of Missions to Talas, Turkey. Transferred three years later to the hospital at Sivas, she some time met there Dr. Levon K. Sewny, a talented Armenian physician, and married him in 1912, resigning from the Board.

The War caught these two as it did so many workers in Turkey. Going to a village near Erzerum to fight typhoid among the wounded soldiers there, Dr. Sewny himself contracted the disease and died in January, 1915.

Reappointed by the Board in 1916, Mrs. Sewny went with Miss Mary Kinney of Adabazar to Port Said, Egypt, where the British authorities had established in permanent camp the four thousand Armenian villagers who had escaped deportation by fleeing to the top of Mousa Dagh near Antioch and signaling for rescue to men-of-war off the coast.

The Forty Days of Mousa Dagh, that best-seller novel by Franz Werfel, tells the story of those Armenians.

In the camp at Port Said, Miss Kinney supervised the handwork done by the women to earn their living. Mrs. Sewny had oversight of the *crèche* where the babies of these workers were cared for during the day; she had charge of the diet kitchen for sufferers from pellagra, giving out food to about 700; she cut out and distributed camp clothing to over 3,000; did the housekeeping for the staff; and with Miss Kinney started a little Sunday school which was soon attended by over two hundred children. Later, Miss Ethel Putney took charge of the camp school, and the British High Commissioner, General Wingate, wrote the three ladies a letter of appreciation and thanks.

In 1918, Mrs. Sewny was invited to take charge of a boys' orphanage in Jerusalem under the Syrian and Palestine Relief. The building, right below the Mount of Olives, could accommodate over a hundred boys, half of whom were Moslems, half Christian, most of them thin and miserable. She had a sickroom and held a clinic every morning; was visiting nurse at the "Shelter" where new orphans were kept several weeks to make sure they had no contagious diseases. She spent two or three hours there every day; there were many disagreeable dressings to do but she wrote, "I am so glad I can do this work and am so happy to be using my nurses' training."

The following year found her again in Sivas with Miss Graffam, the housemother of the compound. The Near East Relief men came there on their convoys from Cesarea to Harpoot at all hours of the day or night; it was Mrs. Sewny they asked for; she it was who was the first to greet them even at two o'clock in the morning, and there was always something warm for them to eat and always a welcome.

After a year's furlough Mrs. Sewny returned to her very first station, Talas, to work in the mission hospital. For two years, then, she had charge of the infirmary and camp clinic in Beirut, Syria, where so many thousand deportees from Turkey were gathered. This meant plenty of hard work: over two thousand treatments were given in four months.

In 1926 she took her present position in the recently opened Anatolia College in its new home in Greece. She will retire from active service in 1939 with the consciousness of many hard tasks accomplished, and with the gratitude and love of many an orphan she has mothered, many a patient she has nursed, and many a college student she has advised and helped.

• • •

Dr. Walter Judd

DR. WALTER HENRY JUDD arrived from Fenchow, China in August. Mrs. Judd, with two small daughters, had arrived last November. Dr. Judd, escorting them to Hankow late in September, returned to Fenchow at once with as many drugs as he could carry. They were needed. A military base hospital sent the mission hospital its most serious surgery cases, most of them injured by bombs, cannon or machine gun fire; deciding to move southward it sent one evening forty more cases too ill to be moved any great distance. After that, with no government institution left to take care of sick and wounded, these were brought off the street to the mission hospital by civilians. Dr. Judd had never seen such terrible cases even during his frightful experiences in Shaowu, 1925–1930. Small churches and individuals contributed money, cotton and quilts. Women and children helped daily by folding gauze and making supplies. Six nurses, former graduates, volunteered their services for several weeks.

Writing in February Dr. Judd stated: "I personally have seen no evidence of intent to injure American lives or property by either Chinese or Japanese. On the contrary, utmost consideration has been shown by both sides. . . . If there had been a desire to harm American property, the hospital would have been the easiest target. Not a single shell struck it directly."

Sometime before leaving in July Dr. Judd managed to get to Peiping—part of the way by special permission—and took back a supply of drugs and other hospital needs.

This past year did not give Dr. Judd his first taste of war. When he went to Shaowu in 1925 he stepped into six years of dramatic experiences involving civil war, banditry, and Communistic raids. The city was captured and recaptured four times and for several months he was the only foreigner within its walls and had several narrow escapes from death.

Repeated attacks of malignant malaria obliged him to leave in 1931 and prevented his return to that region; he was transferred, therefore, to the North China Mission. Meanwhile, in 1932 he had married Miriam Barber, a Mt. Holyoke College alumna, with an M.A. from Teachers College, Columbia University, who had spent her early years in India where her father had been a Y.M.C.A. secretary.

Margaret Hinman

MISS MARGARET HINMAN of Forest Grove, Oregon, arrived in August on furlough from her work as teacher in the American Collegiate Institute of Izmir, Turkey. She stopped on the way in England where she spent a short time. In America she wishes to brush up on teaching methods and take short courses in bookkeeping and library work. Her relatives are so scattered in America that it will take some time to visit them all: a sister in Idaho; brother in San Francisco; cousins, uncles and aunts in Oregon, Washington, Wyoming, and Southern California.

The school she has left is for Turkish girls; the enrolment has been 110 this past year, with the boarding department crowded to capacity; the quality of the work has been very gratifying; Health Week had been especially successful, with a course of talks on nursing as a profession, and a visit to training schools in Istanbul. This made the teachers hope that some graduates would take up that work—trained nurses are badly needed in Turkey.

There was a very welcome development in the matter of social service—one that came about naturally and spontaneously: several pupils were asked to coach the children of the primary school of the district for the spring examinations. The students became so interested in the children that the interest spread beyond the original group and the lower forum of the school put their monthly collection of philanthropy money into materials for dresses, which they cut, fit and sewed themselves for the poorer primary children. The girls have also contributed to the Anti-Tuberculosis Society in Izmir, and the Home Economics class made as usual sets of baby clothes for the Baby Home in Karsiyaka.

Miss Hinman's grandfather, with whom she made her home, her mother having died when she was small, was an Oregon pioneer, friend and associate of Marcus Whitman. She graduated from Pacific University; taught; had seven years of business experience in office, bank, bookstore; went to Merzifon, Turkey as a term worker in 1919; the school closing there in 1921, she taught in the school at Brousa for two years. After a year at home she went again as a five-year-term worker to Izmir, and received life appointment in 1931.

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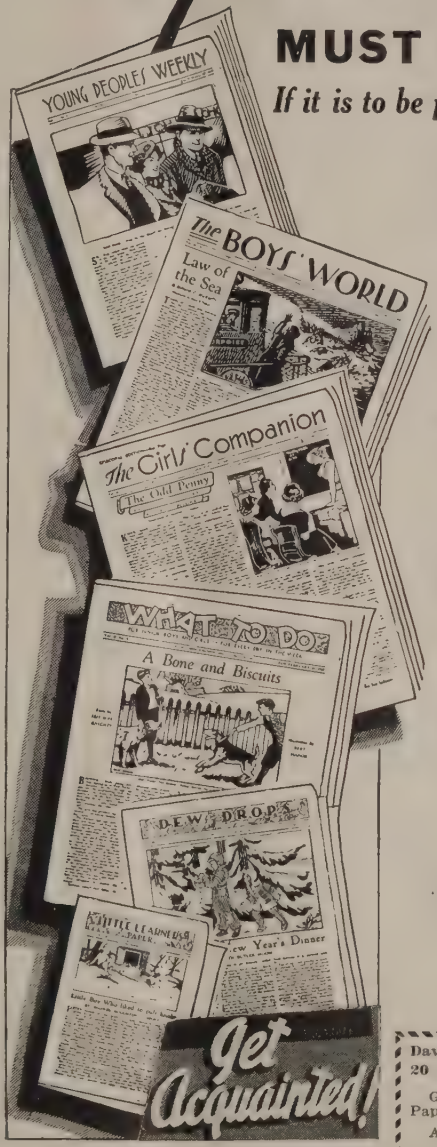

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LEEDS GULICK of the Japan Mission has accepted a call to Dowagiac (dwahjek), Michigan, where he is to be Director of Adult and Vocational Education, under the State Board of Education, but with two-thirds of his salary supplied by a special fund in Washington.

This is a new experiment to see if a community can "lift itself by its own bootstraps." The University of Michigan and the State Department of Education are cooperating in the venture. Civic, economic, social and educational improvement is the goal. It is an "original project of civic and social advancement." Mr. Gulick began his work September first.

• • •

HAROLD HATCHER, who has been on the research staff of the Council for Social Action for the past three years, in September, became associated with the Eastern States Coöperative League. He will work on coöperative milk distribution for the city of New York, as well as with the coöperative which he has been instrumental in organizing in Knickerbocker Village.

Daniel Hand Educational Fund for Colored People

Total Income received from investments, from June 1 to July 31, 1938	$15,519.81
Month of August, 1938	4,592.83
Total for 3 months ended August 31, 1938	$20,112.64

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

In Memoriam

Friends Pass Away

By D. Brewer Eddy

THE American Board has suffered the loss of several of its good friends in recent weeks. The loss of their constant and loyal interest, as expressed in their legacies and Conditional Gifts, and in their annual gifts during their lives, will be felt keenly.

Mr. S. S. Searle of Geneva, Ohio, had retired from his banking business and was one of the leading officers of our big church in St. Petersburg, Fla. He had built up a large Conditional Gift and has also remembered the Board in his will. He was profoundly interested in the missionaries under the Board, and felt their work was a most strategic type of Christian work. He passed away in mid-August.

Miss Clara Crane, of Dalton, Mass., had for many years maintained her interest in the Walker Missionary

INDIA IN THE YEAR'S PROGRAM OF THE LOCAL CHURCH

WHY?

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It is the year of the World Christian Conference in Madras.
It is the year of India's first big step in freedom of government.
It is a year of great Christian opportunity in that wonderful land.

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(1) ***Envelope Series,*** June number, lists all kinds of available material and suggests ways of approach for all ages of the church, from recreation and visual needs to study and discussion or popular reading. **5 cents**

(2) ***Christian Youth in Missionary Action*** presents for young people the plans of the year announced by the Pilgrim Fellowship. **10 cents**

(3) ***Program Suggestions,*** a pamphlet of twelve programs, four of which are reprints from June ***Envelope Series,*** suggested for the women's organizations. **5 cents**

(4) ***Fun and Festival from India,*** by Rose Wright, many suggestions for socials, games, and parties. **25 cents**

FOR THE COURSE OF STUDY—A PLAN BOOK FOR EVERY AGE

A Course for Adults on India, by T. H. P. Sailer; making use of the three leading adult books of the year. **25 cents**

A Course on India for Young People and Seniors, by Sue Weddell; suggesting several alternative plans and a variety of programs. **25 cents**

A Course for Intermediates on India, by Grace McGavran; suggestions for study, worship and action. **25 cents**

The Golden Sparrow, by Irene Mason Harper. For juniors, a standard text for continued use. **Boards $1, paper 50 cents**

Bhaskar and His Friends, by Clara G. Labaree. A course for primary children, containing most of what the leader will need in the way of stories and background as well as plans. **Boards $1, paper 50 cents**

FOR THE PASTOR

The Church Takes Root in India, by Basil Mathews. Here an international missionary statesman shows us the tremendous movement of the Indian Church in relation to its environment and its enormous total task. A great inspiration to American Christians. **Cloth $1, paper 60 cents**

The Living Religions of the Indian People, by Nicol Macnicol. A splendid reference work, very authoritative. **Cloth $3.50**

An Indian Approach to India, edited by Milton Stauffer. This book is not new but gives a fine interpretation by Christian Indians. Now reduced in price as long as the supply lasts. **Cloth 50 cents, paper 25 cents**

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Homes at Auburndale, and was one of the most generous supporters of the work of the Berkshire Branch of the Woman's Board of Missions. Many were the missionaries entertained in her home, and in her advancing years her deep interest never wavered. She has left a generous legacy to the Board, in addition to others to the Berkshire Branch and the Auburndale Home.

Miss Katherine L. Peck, of Waterbury, Conn., has been contributing generously to the Board for more than seventy years. She passed away at the age of 93, and after generous gifts each year, with unbroken concern for the Board's welfare she has left half the residuum of her estate in addition to a portion of a trust fund coming later.

Mrs. Josephine R. Gile, of Colorado Springs, Colo., passed away in July. She has been an outstanding leader of the woman's work in the Middle West, and was President of the Colorado Woman's Missionary Society for decades past. As an officer of the WBMI she has probably done more to awaken missionary interest in her section of the country in the last fifty years, than any other single individual. Years ago she made a generous Conditional Gift to the Board, which now lapses to the treasury.

Rev. Oliver P. Emerson, of Brookline, Mass., passed away on August 24th, in his 94th year. Mr. Emerson's parents went out to the Hawaiian Islands in the fifth group, which included the families of Alexander and Armstrong. Mr. Emerson himself was born on the island of Maui and spent his early life in the station at Waialua, where his parents carried on missionary work for thirty-five years. As a graduate of Andover, and of Williams, he had several successful pastorates in this country, notably those at Peace Dale and in East Providence, R. I. He was called to the secretaryship of the Hawaiian Board of Missions, spending seventeen years in that service, using the Hawaiian tongue with facility and visiting the associations of churches in all the islands. At the crisis of annexation his influence among the native Hawaiian leaders was important in inclining them to come under the Stars and Stripes. His funeral service combined memories of the growth of missionary success in the Hawaiian Islands with the interests of the church in this country. Mr. Emerson also remembered the American Board in his will.

These friends will be missed. The number of old-time partners steadily decreases. The day has come when emphasis must be placed upon the importance of finding partners of similar loyalty in the new generation of leaders in our churches and among businessmen of today.

Mrs. Grace Harding

Mrs. Grace Harding was born in Wisconsin and grew up in Michigan. At Albion College she met her hus-

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band, William F. Harding, whom she married in 1887. Most of their married life was spent in Michigan and Kansas. Just prior to the closing of Emerson Institute at Mobile, Alabama, Mr. Harding served as principal and Mrs. Harding as matron. True to this tradition, their daughter, Ruth A. Harding, is beginning her eleventh year of service in the American Missionary Association schools as a teacher of Home Economics, first at Santee, Nebraska, and later at Blanche Kellogg Institute in Puerto Rico. Following the death of her husband in 1932, Mrs. Harding spent considerable time with her daughter at Santee. For the last two years she has been a resident of Granger Homestead at Canandaigua, N. Y., where she died on July 31.

Mrs. Jeffery

As reported in the Chronicle column of our September issue, Mrs. Maude Berggren Jeffery, widow of the late Franklin E. Jeffery of the Madura Mission, South India, died at her home, 192 Forest Street, Oberlin, Ohio, Wednesday, July 20, aged seventy-two years eleven months.

Mrs. Jeffery was a native of Galesburg, Illinois, where she was born August 19, 1866. On her twenty-fourth birthday, four years after her graduation from Knox College, she married Franklin E. Jeffery of Joliet, Illinois, and sailed with him to South India as member of the Madura Mission. There they served for thirty years, retiring in 1920 to take up their residence in Oberlin. Mr. Jeffery was killed four years later in the Lorain tornado.

Next to Mrs. Jeffery's deeply religious nature and abiding faith in God was her gracious spirit of hospitality. Her bungalow in India was always open house to any who passed by: to missionaries, American travelers, English officials, and to natives from the town or remote villages.

Through this "ardent hospitality" she perhaps made her greatest contribution to India, greater even than her work in the boarding schools of the district or among the women of India reached through the Bible women under her direction. "It was an influence intangible and immeasurable but none the less real," writes her daughter, Mrs. Edward S. Jones of Buffalo. The letters which were found on her desk in Oberlin from her former Indian co-workers and pupils in the Aruppukottai schools all bear witness to this gracious quality.

Mrs. Jeffery's home in Oberlin, where she lived for seventeen years, has been just such a hospitable center for friends, for children and grandchildren, the children of other missionaries, and for missionaries home on furlough.

Mrs. Jeffery was also active in outside work in the community, leading missionary meetings, reading papers before a woman's club, or attending to church duties of one sort and another.

Her Ford sedan, kept always shiny, was also a great part of her life in these later years; in fact, it had much to do with keeping her active and young. She learned to drive after she was sixty and enjoyed it chiefly for the pleasure it gave her to take others in her car.

Mrs. Jeffery's book shelves, her note books, her newspaper clippings, all reveal an unusual interest and lively curiosity in the life of today—political, historical, musical—as well as in her first great interest, Missions.

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Many of her friends in speaking of Mrs. Jeffery use the words "vivid," "alive," "interesting," "eager." "She leaves with us the memory of a treasured friendship," writes one, "and the inspiration of an unselfish life full of glorious service to those around her." And another adds, "To her it must have been a blessed home-going, for she truly lived with the Master day by day. Such a character as hers needs neither acts nor words for the world she moves in to know whence she draws her calm and strength and sweetness."

The Chronicle

SAILED FOR THE FIELD

Miss Theresa M. Buck and Miss Evelyn M. Lyman, from New York, August 4, joining the East Africa Mission.

Miss Laura D. Ward and Miss Edna Lowrey, from Vancouver, August 6, returning to the Foochow Mission; Mrs. Hugh W. Hubbard, returning to the North China Mission.

Miss Marion Kane, from Los Angeles, August 11, returning to the Japan Mission.

Mrs. Alma S. Woodruff, from Boston, August 14, returning to the Near East Mission.

Miss Harriet C. Norton and Miss Grace Towner, from New York, August 30, returning to the Near East Mission; Mr. John K. Stene joining the staff of the American College, Tarsus.

Miss Esther N. Peck, from New York, September 3, joining the Near East Mission.

Miss Margaret Dow and Rev. and Mrs. Lucius C. Porter, from Vancouver, September 3, returning to the North China Mission.

Miss Gladys Lucas, from Marseilles, September 4, returning to the Near East Mission.

ARRIVALS FROM THE FIELD

Miss Margaret Hinman of Izmir, Turkey, in New York, August 8.

Dr. Walter H. Judd of Fenchow, North China, in Vancouver, August 9.

Mrs. Lillian C. Sewny of Thessaloniki, Greece, in Los Angeles, August 11.

Rev. and Mrs. Edward S. Cobb of Kyoto, Japan, in New York, August 12.

Miss Mabel E. Long of Athens, Greece, in New York, August 22.

Miss E. Marie Crosby and Miss Mary Thomas of the West Central Africa Mission, in Boston, August 29.

Miss Louise Kershaw of the Orlinda Childs Pierce College, Elleniko, Greece, in Emmetsburg, Maryland, in August.

Miss Lyda S. Houston of Diongloh, China, September 11 in Boston.

DEATHS

Rev. John S. Porter, Missionary in Austria and Czechoslovakia 1891-1932, in Prague September 6.

Rev. Arthur L. Gillett, member of the Prudential Committee of the American Board 1915-1925, September 10 in Ogunquit, Maine.

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